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NOVEMBER, 1870.

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Author of "Ethnology and Phrenology, as an Aid to the Historian,"
"Ecstasies of Genius," &c., &c., &c.

AND now let us ask, What is a QUADRUPED? And we reply as before, when speaking of the reptile, Antæus on the ground, recovering his force and enlarging his basis, preparatory to a rise in greater strength, and perhaps an ascent to sublimer altitudes, than were possible under previous conditions. With a spine for the most part, parallel to the earth, often ending in a long and quasi serpentine tail, with extremities less specialised than those of the bird, and as devoid of any aptitude for flight as a grub or lizard, while at the same time wholly wanting in any capacity for at least the production of music, the quadruped is in many points a very inferior being to the bird, but he is viviparous, and in his higher types, possesses a brain not only superior in volume but in structure and convolutions to that of any other vertebrate except Man. It is obvious, then, that he belongs to a grade of being, essentially higher than that of the bird, but it is also equally observable that he is a lower member of this grade. Contemplated in the light of that grub and papilio, reptile and bird duplexity of structure, to which we have already alluded, it is clear that he belongs to the negative and not to the positive pole of the viviparous and mammalian type of being. Hence in relation to his bipolar and aerial counterpart, he should be eminently embryonic and imperfect, the preparation for rather than the fulfilment of the true or archtypal idea of a mammal. Let us see if the fact corresponds with the hypothesis.

The fundamental idea of a vertebrate as an animal organism, is obviously that of a structure consisting of head, trunk, and in the higher grades, four large limbs, the head being again subdivided into cranium and face, the trunk into thorax and abdomen, and the limbs into anterior and posterior extremities. This idea, feebly developed in the fish, and imperfectly shadowed forth in the higher reptiles, is rather strongly emphasised in the bird, but only fully and completely expressed in man, for whom, as already remarked, the quadruped is a preparation. From this definition then it is obvious, that the various species, genera, orders and classes of the Vertebrate type, are but the gradual unfolding of one groundplan of structure, successive stages of evolution in the realisation of one idea, culminating in the production of humanity. Regarded, indeed, from a sufficient distance for the due subordination of its minuter details and the massing of its grander characteristics, the entire animate scale may be subdivided into six provinces, reducible by the bipolar arrangement already alluded to into three, that is worm and papilio, reptile and bird, quadruped and man,—of which it may be observed that the four last only are vertebrates, and of these, the quadruped is the reproduction or rather the representative of the reptile, and the man of the bird, both of course on a higher plane, according to the law of cycle and epicycle.

Now the distinctive feature of the mammal, that by which it is contradistinguished from any of the lower types of being, is the manner of its reproduction, implying of course much else. To accomplish this great result, it is necessary that the mother should have far more formative power over her offspring than the oviparous types, implying a proportionate advance on her part in positive, that is spiritual and creative force. She does not however attain to this at once, having to pass through the marsupial to the placental stage. We have elsewhere shown that the marsupials are emphatically a transitional type, the bridge from bird to mammal proper, and so perishable, having already become entirely extinct in the old world and nearly so in the new, and being predominant only in the especially negative and southern continent of Australia. Of these peculiar creatures it may then be sufficient to say that they show in a very marked manner, how Nature apparently descends from some special developmental altitude, when she is about to effect a general elevation of type. Thus these early mammals have lost not only the locomotive specialisation, but also the grand respiratory power of the bird, being indeed obviously allied not to the species of strongest flight, but to the swiftest runners. The kangaroo is an organic pyramid, of which the posterior extremities and abdomen are the broad basis, and the narrow thorax, and small head, the gradually diminishing centre and tapering

apex. The fact that a mammal so constituted remains marsupial, is adequate proof that the plastic power of parents in the embryonic formation of their offspring is not really—that is, primarily—seated in the abdominal region, or dependent for its force on the general volume of this portion of the corporeal structure. The indications indeed afforded by the entire range of the animate scale, go far to show that this formative power largely results from the development of the nervous system, and more especially of the brain.

The extinction of the Marsupial type throughout the entire area of the Old World is a fact worthy of far more attention than it has yet received. It is an instance on the largest scale of the trenchant manner in which Nature proceeds to effect her grander demarcations. The truth is, that the Marsupial type halts between bird and beast, not merely in the manner of its reproduction, but also in much of its structure and many of its functions. Hence there is no impropriety in saying that it does not fulfil the true idea even of a quadrupedal mammal, for which it is only a preparation. Hence, then, its disappearance, for the more permanent types both of the Vegetable and Animal kingdom are based on certain principles, and so may be regarded transcendently as the expression and embodiment of a divine thought at its successive stages of realisation. Now, the radical defect of the Marsupials is that they are not the *distinct* expression, the *effective* embodiment of a viviparous type, but only an approach to it. Their reproductive structure and functions imply emergence out of the oviparous grade but not the full attainment of viviparous aptitudes, which can only be possessed by mammals arrived at the placental stage.

Here again we see another instance of that tendency to enfoldment or involution in the higher grades of organic life, of which we have already spoken. The plant throws its seed broadcast upon the earth, leaving these precious germs of the future to the genial influences and fructifying power of the common mother. The insect and the fish simply seek a proper locality for their deposit. The bird fashions a nest, the marsupials are provided with an external pouch, while the true placental mammals have developed a womb, and as a consequence can produce their young in such a stage of advancement as to largely resemble their parents. Contemplated from the standpoint of our earlier papers, it will be observed that these successive changes imply the steadily advancing specialisation, and with this, the individualisation of the mother, who at each well marked grade of organic and functional advancement, does more and calls on the common parent to do less for her offspring.

And now, having arrived at the viviparous grade of organic life, let us ask, Of what is reproduction the symbol? And we

reply, the divine function of creation; nay, in a certain sense, it is this function in active operation, and manifesting some of the details of its process on the organic plane. The reader will remember we have said that the entire scheme of creation, from the beginning to the end of an eon, is one long gestation, of which, therefore, organic reproduction is simply a portion. It is doubtful if we have yet fathomed the profounder significance of this endowment, or estimated aright the indication which it affords of the place of organic life in the scale of being. But whatever its emblematic meaning, this is obviously not developed in full force till we arrive at the viviparous stage, as in all grades beneath this, and more especially among vegetables and insects, where incubation is unknown, or rather is performed by the common mother, telluric influence combines so largely and co-operates so directly and powerfully with individual parental action, that the latter, if not dwarfed and overshadowed, is at least manifested too feebly for its entire significance to be duly emphasised.

We have said that a quadruped is the larva, the grub, the caterpillar of the man, holding the same relation to him which the reptile does to the bird. Now if so, it should bear traces in its organisation of this quasi embryonic stage of development, with its necessarily accompanying imperfection of structure. We also know that it is limited in the range of its ideas, being confined to the sphere of fact and personal experience, and so having a very restricted play of thought and imagination. It is also equally devoid of everything except the merest germ of the moral sentiments. Now, if there be any truth in the symbolism of nature, this mental condition ought to be reflected in its organisation, where, if our previous observations be correct, character is mirrored.

The radical defects in the structure of a quadruped proper are the restricted motion and imperfect specialisation of its limbs. The femur and humerus are still largely buried in the trunk of the body, indicative doubtless of corresponding restrictions in the play of the more powerful faculties of the mind. So the fact that the anterior extremities are in all species largely, and in many entirely devoted to locomotion, is a proof that the body in its grander outlines, has been moulded by the animal requirements rather than the intellectual aptitudes—a tendency ultimated in the hoof of the herbivora. The abdominal position of the mammae is also equally demonstrative of the merely instinctive, or at least unreflective character of parental affection. In other words, the love of offspring in such a case is wholly the result of posterior and not even partially of coronal and anterior cerebration. These conclusions are confirmed by that stupendous prognathism, in virtue of which a large portion

of the face is devoted to the mouth, and in correspondence therewith, the abdomen occupies greater space than the chest, alimentation being here of more significance than respiration. All these indications of a predominant posterior and basilar development of brain are corroborated by the lateral position of the eyes, obviously devoted rather to the requirements of self-preservation than to intellectual attainment, and by the nearly coronal position of the ears, above which no region of the moral sentiments arches domewise to the skies, as the index, and, in a sense, the home of an interior and spiritual edification.

This brings us to a great problem in Comparative Anatomy hitherto almost wholly neglected by our more eminent zoologists; we allude to the congruity which even exists between the structure of the brain and the remainder of the organisation. We know there is harmony, arising from mutual adaptation, between the several organs and their respective functions, in every normally constituted animal. So universal and ever recurrent is this fact, that our Palaeontologists build upon it in perfect security when deducing their conclusions as to the remaining structure, and we may add the habits of any extinct species, whereof a fragment, such as the jaw or the bones of an extremity have alone been recovered, and it has been shown by a subsequent discovery of the entire skeleton that these conclusions were, as a rule, substantially correct. Thus we always find the hoof, in conjunction with herbivorous teeth, as conversely, the predacious paw always implies teeth and stomach adapted to a diet of flesh. Nay, with such precision is this carried out that the taloned paw of the Felidae, being superadded to carnivorous teeth, is more indicative of their being thoroughly beasts of prey than the untaloned paw of the Canidae, many of whom, as notably the jackals, habitually feed on the carcasses of animals slain by the larger Felidae, or otherwise coming to a violent death by accident, or through disease. This rule of the harmonic laws, this ever-present and all-pervading correspondency of parts and functions in every animal organism, is indeed the grand revelation of Comparative Anatomy, that which, in the estimation both of its professors and the world, has given to it an especial crown of glory. And yet, till this law has been traced in operation from the circumference to the centre, from teeth and extremities to brain, the magnificent illustration of which it is susceptible is incomplete.

Let us remember that tooth and talon, strongly knit bones and elastic muscles, as in the case of the Felidae, are in themselves mere instrumentalities, and imply both a guiding and an impellent power behind them. They are machinery to be put into efficient action by a certain amount of force and guided by a proportionate degree of intelligence—that is, in other words,

they demand the requisite impulse from passion and the needful direction from intellect to render them efficient agencies for the work of destruction. Thus contemplated, every animal structure is simply an organ, more or less complex, for the due manifestation, in the sphere of action, of a certain mental constitution, this constitution being mirrored more immediately in the nervous system, though it is ultimated in the osseous and the muscular. Hence the vast importance of form, as an index of function, to him who would read aright the divine hieroglyphics of the universe, and interpret their significance as a revelation in part of the boundless and all-sufficient wisdom of their Creator.

Even to him who only sees the surfaces of things form is significant as an outward and visible embodiment of beauty or deformity. But how vastly more profound is its meaning to him who regards it as the index of function and so of character. Whether in the mineral, the vegetable, or the animal kingdom, indeed, the symbolism of form is of the gravest importance. The geometrical properties of figure go down to the very foundations of material being, which, in its various provinces, is moulded into certain specialities of form, by the tendencies inherent in its vital force, that thus find appropriate expression in the shape, implying the characteristic functional activity of their respective organic instrumentalities. Of the relationship between form and sound, we are beginning to obtain some knowledge experimentally. Now, what is this relationship of form to sound but a relation subsisting between form and certain kinds of atmospheric undulation. Similar remarks apply to colour, which is merely an index of undulatory, or according to another theory, vibrational activity of an order yet more intense, because attaching to a medium yet more refined. Thus, then, it may be said form is simply action reflected and fixed in figure. For example, certain movements of the arm when frequently repeated tend to develop particular muscles, and thereby modify its contour, by which these movements and their repetition are consequently indicated to a duly qualified observer. Now, that which thus applies to a single member applies also, in principle, to the entire organism, which, as we have elsewhere shown, is in a similar manner the appropriate instrumentality of a yet larger and deeper telluric life. The profound significance of form may thus, then, be easily understood, more especially in a sphere of such intense activity as the realm of sentient life, where it indicates the direction in which the vital force will be normally expended.

It is thus that we obtain a basis for Phrenology and Physiognomy, both of which rest primarily on the relation of form to function. Nay, yet more, it is thus that we obtain the key to

all true Physiology, for it is thus alone that we can thoroughly understand the normal functions attaching to any rightly constituted animal organism. In saying this, we, of course, imply that Zoology must remain imperfect, not simply in many of its details, but also in some of its fundamental principles, till form in relation to the action of which it is indicative shall have been more profoundly studied. It is from their lack of this knowledge as to the cranial contour and cerebral development, and we may add facial expression of the gorilla and other anthropoid apes, that some of our more eminent Comparative Anatomists have fallen into the grave error, if not of absolutely confounding them organically with man, of at least inadequately emphasising the diversities of structure and function by which they are separated from humanity. But of this and other allied subjects we purpose treating more at length in our future papers, where the *Quadrumana* and *Bimana* will furnish the more especial subject-matter of our remarks. For the present, let it suffice that the forms of Creation are truly divine symbols, celestial hieroglyphics, which, contemplated only from the material standpoint, are of the profoundest significance, while spiritually discerned they have a far-reaching depth of meaning that, to our finite understanding, may be truly designated as unfathomable.

THE PHILOSOPHY OF RE-INCARNATION.

No. XIII.

IN the formation of organised bodies, the germ, furnished by the vegetable or animal parents (and which is, itself, a product of the magnetic action of those parents), magnetically attracts, and is attracted by, the Dynamic (or magnetic) envelope (or *périsprit*) of the Psychic element which is destined to construct and to animate the new body of that which that germ will be the starting-point. Through the intimate temporary union thus established between them, the germ aids the Psychic element in the formation of the new material body which that element is about to accrete upon itself, both by giving to it a fixed point upon, and from, which to commence its formative operation, and also by enabling it to attract, from the organisation of the mother, the particles of vitalised matter which will constitute the materials of its new body, and which it deposits upon the *punctum saliens* of the germ, through a special modification of the same magnetic action as that by which the particles of metal are attracted and deposited, in electro-plating, on the surface prepared for their reception: with this difference, in the case of the formation of a living body, that,

while the electro-plater can only employ the attractile and cohesive vibrations of the magnetic current, the educated spirits who—unseen by the gross eyes of mortals—superintend the work of formation, are able to employ the vast number of other vibrations of the Dynamic element to which are due the progressive vitalisations that characterise the mineral, vegetable, and animal degrees of existence, and thus to produce, from the juxtaposition of the particles of Matter brought together by the attractile action of the *perispit*,—not a mere agglomeration, but—a living organised unit, endowed with the powers of growth and self-development inherent in each of those degrees of the vitalized union of Spirit and Matter, as the joint result of the intelligent superintendence of the Spirit-guides, and the unconscious magnetic co-operation of the self-incorporating Psychic element, of the vegetable or animal mother, and of the germ.*

* The soul, clothed upon with its *perispit*, attracts, as the magnet attracts iron, and under the direction and superintendence of the spirits appointed to that work, the elements destined to form its material envelope. The formation of the body is therefore a result of magnetic attraction, foreseen and regulated by natural and immutable laws, and is one of the applications of those laws. . . . For the human spirit, as for the spirit-essence during its preparatory elaboration in the mineral, vegetable, and animal reigns, the Matter, which the spirit-element shapes into form, aids that element in its development. . . . Magnetism is the universal agent of movement. Everything is submitted to the magnetic influence; attraction exists between all the reigns of Nature. Is it not a magnetic attraction that draws the male to the female in the depths of the desert, and even when they are far apart from each other? Is it not magnetic attraction that draws the fertilising principle from one flower to another? that draws together, in the bosom of the earth, the substances destined to produce the minerals it contains? that draws together the waters, and sends them to the arid soils that are to be rendered fruitful? Everything in the universe is the result of magnetic attraction, which is the grand law that regulates the totality of things. When Man shall have got his eyes sufficiently open to comprehend its scope, the earth will be subjected to his sway; for he will then be able to direct the play of its material elements. But, in order to attain to that power, he must have gone through a long and thorough study of causes, and, above all, must have become thoroughly imbued with reverence and love for the Creator who confides to him this all-powerful agency. When, under the auspices of that reverential affection, Man shall have acquired the knowledge of the various forces and fluids of his planet,—when, through study and labour, and with humility of heart and entire disinterestedness, he shall have learned their various natures, properties, and effects, and familiarised himself with their various combinations and transformations,—he will have discovered the secret of universal life, and of the formation of all the creatures of all the reigns of Nature, under the double influence of spirit-action and of magnetic-action, according to the ordering of the Divine Will, and of the natural and immutable laws established by that Will from all eternity.

The magnetic fluids unite all the worlds of the universe, and all spirits, whether incarnate or disincarnate; they constitute a universal bond which God has given to us that it may bind us together as a single being, and aid us to ascend to HIM through the union of our forces. The fluids of the universe are brought into mutual relation by the magnetic action; everything in nature is magnetic; the sum of things is the result of attraction, depending on that universal agent.

In your planet, independently of mineral, vegetable, and animal magnetism, there are human magnetism and spiritual magnetism. Human magnetism is the concentration, through the action of the human will, of the fluids contained in Man and in the atmosphere around him; fluids by whose aid he acts, at a certain

And what we call the "growth" of an organised body is thus seen to be—not as is commonly supposed, the spontaneous expansion of a soap-bubble that should, of its own motion, increase

distance, upon other human beings, or upon other bodies. Spiritual magnetism is an effect of the concentration of the will of spirits which draws together, around themselves, the fluids (of whatever nature) contained in Man or disseminated in Space, and with the aid of which they act upon men or upon things, and obtain whatever effects they may desire to produce. . . . You are aware of the attractive influence of the sympathetic fluids which are the bond that draws together the spirits who, if not of the same degree of elevation, are on the same line of sympathy, are animated by the same sentiments, and experience the same tastes and the same tendencies; for the fluids are attractive among themselves through analogy, species, and nature, and thus constitute the relatedness of spirits to one another. . . . Is it not the attractive influence of sympathetic fluids which, in every age, has constituted the relationship between spirits in the flesh and spirits in the state of erraticity, drawn towards each other by similarity of sentiments, ideas, and tendencies? Is it not through the action of these mutually-attractive fluids that the incarnate spirit attracts to himself the good or bad influences of the spirit-sphere of the planet, whether occult, through unconscious inspiration, or patent, through medianimic communication? For has not the communication between the spiritual and material spheres, whether occult or patent, always existed, as the channel and instrument of the various revelations that have been given to men, as the source whence they have derived the idea of their spiritual origin, of the immortality of the soul, of the Divinity? Have they not, through the vicious attractions corresponding to the lower phases of man's moral state, led him into Polytheism, and the deification of the passions and vices, as well as the virtues, of his humanity? Have they not, through the attractive influence of spirits of a higher order, incarnated among you on missions, prepared the ground for the enlightened belief in the immortality of the soul, the Divine Unity, Monotheism, and Re-incarnation? Was it not in order to establish this monotheistic belief among the Hebrew people destined to hold and to transmit that belief to future generations, and also in order to preserve that backward and superstitious people from the influence of the low and impure spirits by whom they were surrounded (and who would have drawn them aside from the road marked out for them), that Moses forbade them to interrogate the souls of the dead? And did not Moses and the prophets after him, charged to bring in the era of Monotheism, nevertheless hold communication, either occult, or patent through medianimic action, with "the Holy Spirit," *i.e.*, with the progressing and superior spirits who assisted, guided, and inspired them? The communication of the spiritual world with the material world, which has obtained in all ages, before, as since, the days of Moses, and which takes place in virtue of the natural and immutable laws established by God from all eternity, is not *in itself* a new revelation; nor have you been made acquainted with any mystery newly imported into the experience of the world to lead you to the truth. Modern Spiritism is only a wider extension of that which has always existed; a result of the freedom of conscience which you now enjoy, and which has permitted the grouping of this special order of facts, formerly stifled, into a body of evidence capable of fixing your attention. This extension of the relations between spirits in the freedom of erraticity and those who are imprisoned in clay is, therefore, not, in itself, a new revelation; but Spiritism brings you a new Revelation through the explanations it gives you in regard to your origin, your destiny, and the means which your Creator has appointed for your attainment of that destiny. . . . To deny the fact of medianimic communications is to reject the entire Past of your humanity, the traditions of all ages and of every people, and the testimony of history, as well as the revelations of the Old and New Testaments; —to attribute those communications solely to "Satan," (*i.e.*, to ignorant and vicious spirits) is to insult the infinite justice, goodness, and mercy of God, and to deny at once the infinite wisdom of his providential action, and the immutable law of progress which regulates every department of the Universe, and which is destined to lead you to the perfection that is the aim of your existence, by the

in substance as well as in size, but—a constant repetition of the same unconscious formative process by the Psychic element, which thus accretes a succession of bodies* corresponding, in their increase or decrease of volume and vigour, to the orderly gradations of development and decline of the vibrative action of the formative energy which make up the cycle of phenomenal evolution that we call “a life-time.”

The parental furnishing of the germ, as previously remarked, is stated to be an important help to the Psychic element in the elaboration of the material forms it successively assumes in the lower phases of its development, by facilitating the work of formative accretion, as the eating of organised food facilitates that other mode of accretion which we call digestion; but it is not indispensable. Not only do spirits, who have become fitted for living in the fluidic worlds, instantaneously elaborate for themselves a new body in harmony with the world, or sphere, they wish to visit, assuming, and changing, their corporeal envelope with the rapidity of thought, but, even in the material sphere of the higher planets, as, for instance, in Jupiter,† the “parental

road of the inevitable expiatory suffering which is the necessary condition of progress for your humanity during the period of moral inferiority in which your planet now is.—ROUSTAING. *Les Quatre Evangiles*. Vol. i., pp. 180, 184, 275. Vol. ii., p. 445.

* Recent experiments have shown that we change entirely the materials of our bodies *every month*; and that the animals change theirs in the same ratio. The farther investigation of the nature of vital phenomena in the vegetable degree may therefore be expected to confirm the explanation now given of the formative process, as the continuous, magnetically-effected accretion and rejection, by the psychic element, of the constituent elements of its material envelopes.

† There are, as we have already told you, inferior worlds and superior worlds; material worlds and fluidic worlds. The more advanced the purification of a spirit, the further is he removed from the material instincts; the nearer he is to the primitive incarnations, the more completely is he subjected to the physical conditions that liken him to the animal. This rule holds good in regard to all the necessities of material existence, which are first modified, and then disappear, in proportion as the spirit accomplishes its purification. The more elevated the worlds, the more refined and spiritualised are the bodily needs of their inhabitants, and, consequently, their means of re-production; the contact of Matter with Matter, for the reproduction of Matter (whether for nutrition or for procreation of offspring), being one of the conditions inherent in your present inferiority, only existing in the grossly material worlds, to which class your planet now belongs, and being both unnecessary and impossible in planetary worlds of a higher order. The necessities of material nutrition, to which your gross human bodies are subjected, disappear when the spirit, having arrived at a certain degree of moral and intellectual elevation, and being therefore enfranchised from all contact with flesh, is able to operate its fluidic incorporation in the higher planetary worlds, under conditions of life and of nutrition in harmony with the perispritic nature of the corporeal envelopes of those higher worlds. Bodies of that order, like the perispritic body, in whose nature they participate, derive their means of life and nutrition from the circumambient fluids which contain, and from which they assimilate, directly, the constituent elements necessary to their existence; an assimilation which suffices to their life and nourishment, and which takes place in virtue of the laws which govern those fluids, but which you are not yet able to understand. The nature and properties of those fluids, the laws which regulate their employment and working, will be explained to you when the proper time

guardians" who have undertaken to assist in the accretion of a body by a spirit about to be consigned to their tutelage, do so by the direct exertion, upon the semi-fluidic elements of the materiality of that glorious world, of a non-sexual magnetic action, described as "a double and harmonious willing," by whose

comes for so doing; you could not now be made to understand these details. Let it suffice for you, at present, to know that it is only in worlds of your order that the human race, clothed upon with a material body produced through the action of the law of material reproduction, is subjected to the necessity of a material alimentation obtained from the vegetable and animal reigns. Man has two envelopes: the one, fluidic, which you call the perispit, and which, after the death of the flesh-body, operates for the spirit the fluidic body which constitutes its personal individuality in the fluidic world; the other, the material body, which, after death, is restored to the material sphere from which its elements were taken. For the elaboration of the elements of the life and nutrition of these two envelopes, Man possesses a double set of organs, or rather of apparatus: one of which operates the material of the human body by means of liquids and solids, with the help of the appropriate material ambients; while the other serves to absorb the fluidic ambients destined to subserve the life and nutrition of his perispitric or fluidic envelope. Material feeding is, therefore, only necessary, or even possible, for men clothed upon with a material body, in material worlds. The spirit, whether in a state of erraticity, in the intervals between its planetary incarnations, or when clothed, in planets of a higher order, with a body of perispitric nature, has neither the need nor the possibility of eating or drinking; but it absorbs from the atmosphere of the planet the principles necessary to the sustenance of the nearly-fluidic body which corresponds to the purely fluidic quality of its perispit, and which is therefore free from the putrescibility of your present material bodies. Man—we speak of the species, and not of the sex, or we should designate, specially and principally, the female sex, as being of a more advanced organisation—will undergo, in your world, a gradual physical transformation. His material part will diminish, his nervous system becoming more and more developed and refined—his intelligence predominating over his physical powers, the mind obtaining the supremacy over Matter, and the vito-animal force being replaced in many organisations, by the spirito-nervous force; such will be the precursory symptoms of the change that has to be operated in your corporeal organisation. Your system will thus be gradually freed from its grossness; the thick blood in your veins will become mixed with a larger and larger proportion of the vital fluid that will take the place of its corruptible molecules; your nervous system will become more and more developed, taking the place of the flesh, until the latter, reduced to a mere rind, will disappear entirely, and will be replaced by a fluidic envelope, tangible, but susceptible of dissolution without suffering and without shock. Your nerves, arrived at this degree of development, will be no heavier than threads of gossamer; their nature gradually changing, as they are increasingly invaded by the vito-nervous fluid, and becoming more supple and more impressionable as they decrease in volume, in harmony with the corporeal envelope in which they will be enclosed, they will at length constitute what we call a tangible perispitric body, the body of the higher worlds. You may obtain some idea of the nutrition of bodies of this order from observing certain insects so constituted that they are fed by the air, or by the substances, inappreciable by your senses, contained in the drops of dew on the leaf they inhabit, and which they do not drink, but of which they inhale the emanations. In this mode of incorporation, absorption takes place by the pores as well as by inhalation; the entire body draws its nourishment from the ambients by which it is surrounded and penetrated, and which furnish it with the elements of its sustenance. Little by little these changes will manifest themselves among you. Certain individuals, regarded as "phenomenal," will live on an amount of food so small that it will seem to you impossible that it can suffice to sustain life; others will live on a little water, or other insipid liquid; others, again, will need no ostensible nourishment whatever. These cases, at first partial and fitful, will assume the aspect of disease. Your men of science will seize on these exceptional temperaments, will study

aid the incoming spirit is enabled to clothe itself with the light and beautiful corporeal envelope, which constitutes the human body of that planet, and which it will voluntarily modify for itself when ready to pass upwards into the fluidic sphere of that portal of the solar glory; and we are assured that, when our

them, will experiment upon them, will give them up in despair, without having been able to solve the riddle of their subsistence; and will at length conclude that certain organisations are able to live otherwise than according to hitherto-received physiological ideas. After a time they will be compelled to admit that these "exceptions" are becoming the rule. The organisations in which the first symptoms of these changes show themselves will be sickly, because the air of your planet is insufficient to nourish bodies so gross as yours still are; and they will succumb, after a time, to the exhaustion produced by the effort to absorb and eliminate the fluidic elements for the assimilation of which the bodies of your planet are not yet adapted. Certain cases of this nature have already occurred in your earth, at long intervals. They will gradually become more numerous, until the majority of the spirits of your planet shall have attained an elevation which will free them from material needs; when those who still experience such needs will be regarded as beings of an inferior race, until they too shall have attained to the same enfranchisement. But this, like every other transformation, will only be accomplished slowly. Your planet obeying the same law of progress, its alimentary principles will be changed also. The elements of material food will become more and more scarce; and Man, gradually deprived of the alimentary resources now furnished him by the earth, will seek, through scientific means, to indemnify himself for this privation, and will create for himself an artificial system of nourishment, the product of chemical combinations.* From the fluids by which he is enveloped he will extract the material particles assimilable by his organism; as he has learned to extract heat from wood, light from coal, motive power from air. These preparations, while supplying him with sustenance, will be the means of determining deviations, and even the atrophy, of certain organs; and these organic lesions, reproduced, with successive modifications, in the children of successive generations, will bring the bodies of your humanity into harmony with the coming changes in the alimentary conditions of your planet, and will enable your organisms, thus rendered more sensitive, to assimilate more easily the nutritive particles of your atmosphere. The inevitable cataclysms to be undergone by your planet, and which will operate its physical re-construction, will aid the development of your new gastric faculties. And successive generations, bringing into the planet organisations of a progressively purer character—less and less material, more and more fluidic—will gradually lead you to the times we announce to you. . . . In the higher, fluidic worlds, the *will* is the basis of the law of reproduction, and the instrument by which the formation of the new body is accomplished, by the attraction of the appropriate fluids, through the magnetic action of the family in which this will is manifested. The incoming spirit enters into those higher planets through a fluidic incorporation. He finds, on arriving in the fluidic-zone of the planet he is to inhabit, the fluids necessary to this incorporation, which he operates for himself, with the aid of those fluids, in the family destined to receive him as its ward. The will, or desire, of the parental guardians to whose care he is thus assigned, suffices to attract him to them; for the united wills of spirits establishes a magnetic current which draws together the fluidic constituents of the incorporation about to be operated, and which constituents, conjoining themselves with the *perispirit* of the new-comer, and being assimilated by it, form a body which, in relation to that higher planet, is analogous to yours in relation to your planet. The bond which unites parents and children in such a planet is stronger than in yours, and is not, as is so often the case with you, susceptible of being dissolved or relaxed; for parents and children alike appreciate, in its full extent, the importance of that bond.

In those worlds there is neither male nor female in the sense you attach to those

* *Vide*, in connection with the subject of nutrition, &c., in higher states of being, the interesting speculations of SIR HUMPHREY DAVY, in *The Last Days of a Philosopher*, Dialogue First.

earth shall have reached a phase of development equivalent to that of Jupiter, the formation of the corporeal envelopes of its inhabitants will be accomplished by the same means, and under the same conditions, as now obtain in that planet. Moreover, Geological investigation having proved, beyond the possi-

words in your earth. The instincts undergo certain variations, but which have nothing in common with the senses of your materiality. It would be both difficult and useless to explain to you what you would be unable to comprehend. Know, however, that there is, in those worlds, a difference of sex considered from a moral and fluidic point of view; and that this difference is the result of that which exists in the nature and property of fluids, and in the mode in which these fluids are employed in the production of incorporation. Know, also, that the moral and physical states always correspond to each other in all spheres; and that the fluids give expression to the sentiments and properties of spirit. Have you not an example of this, though a very material one, among yourselves? For does not the spirit, who is low enough to be incarnated in your world, undergo the influence of your compact Matter, which is nothing else than fluids thickened and solidified, as the ice of your streams is a concentration of the light vapour exhaled from them under the action of the solar rays? In those elevated worlds, Love (word profaned by you!) exists with a development far greater than you can imagine, but always under conditions of purity in harmony with the higher modes of existence proper to those worlds. . . . In comparison with your natures, the body of the inhabitants of those higher worlds, like the perispritic-body of your planet, may be called a *fluidic body*; and has, like your perispritic body, when you are allowed to see it, all the appearance of materiality. . . . The higher the spirit ascends, the more clearly do its past existences mirror themselves in its memory. It is only the "Pure Spirit"—who, having attained to Sidereal Perfection, is no longer subjected to any mode of planetary incorporation, and can employ at pleasure, and with an exhaustive knowledge of their properties and uses, all the fluids disseminated through Space—that is able to preserve the entire consciousness of its origin, whatever may be the fluidic body it assumes in harmony with the various regions it visits; and the elements of which body it attracts to itself, puts off by repulsion, and attracts again, at pleasure, retaining its constituent elements constantly ready to disperse, or to re-unite around its perisprit, at its will, under the conditions, and according to the needs, of whatever high mission it may have to fulfil. . . . The spirit who is subjected to a material incarnation cannot *de-materialise* his body; the decomposition resulting from death possessing, alone, that power. But spirits of the higher ranks, when fluidically incorporated, are able, at pleasure, to *materialise* their fluidic body, so as to render it visible, and even tangible, for you; and to *de-materialise* it again, so as to cause it to disappear under your eyes, by restoring it to its normal state, in which it is invisible for you; and they can also modify it, so as to assimilate it to the various regions through which they pass; but if they are subjected to any mode of incarnation or incorporation, they can only be separated from such a body by death, which restores them to the state of errancy, with their perisprit purified in proportion to the degree of moral purity acquired by the spirit in that incarnation or incorporation. In regard to the body of the higher spirits, death is only the disaggregation of the matter which envelopes their perisprit; for the fluids assimilated by the latter, in operating the incarnation or incorporation of the spirit, are *material* to the perceptions of the spirit, and this disaggregation, to senses so subtle as theirs, appears as a sort of decomposition. To their perceptions, the matter of which their body is composed, though exempt from putrescence, melts visibly away; the constituent elements of their fluidic body becoming completely separated, and returning to the various ambients whence they were drawn, and to which they are restored by an effect of magnetic attraction. . . . You will not be able to comprehend the nature of the fluidic bodies of the higher planets, any more than you can comprehend that of the perispritic body of your own planet, until you have learned the nature of the fluids of which they are composed. The perispritic body may fairly be called *semi-material*, inasmuch as, though fluidic in itself, it can

bility of doubt, that our planet was once a mass of fire, in which all its elements existed in a state of fusion due to an evolution of caloric of an intensity of which we can form no adequate idea, it is evident that, as none of the forms of vegetable and animal life now existent in the planet could have existed under such a temperature, there must have been a beginning for all the races of organised bodies (vegetable, animal, and hominal,) which we now see around us; and equally evident, therefore, that the first founders of all those races must have been produced without the aid of germs such as have subsequently been furnished by parental action. But, our spirit-teachers only helping us in proportion as we help ourselves,* and our scientific investigation not having yet reached the point at which we could be usefully enlightened by them in regard to the methods employed for the production of the bodies of the first parents of the vegetable and

be materialised by an action of the will of the spirit. It is, in comparison with the matter of your bodies, what vapour is in comparison with water; a lighter form of matter, but still *matter*, and capable of assuming, at a given instant, a compact form. But you will not be able to comprehend this part of your nature until your intelligence is sufficiently developed to sound the depths of the ether by which you are surrounded. In order to ascertain the qualities of the air by which you are enveloped, you have decomposed, weighed, and measured it; the air is within your reach, and yet, how long a time you have been before arriving at your present knowledge in regard to it! In order to understand the nature of the fluids which are disseminated in Space, and which may be said to compose it, you must be able to raise yourselves into the regions in which those fluids become freed from all admixture of heterogeneous particles; you must have perfected the means of travelling through the air, and as yet you are only in the infancy of that art. How many unsuccessful attempts have you made up to this time! And how many others you have still to make! Nevertheless, Man must make himself master of the air, as of the ground, and of the wave; it is only when he has done this that he can understand, because it is only then that he can study. You only see the difficulties of direction and of respiration; but these you will vanquish. The want of air such as you can breathe, and the presence of currents of a nature pestilential for your humanity, are difficulties of a more serious nature. But man's intelligence was given to him in order that he might make use of it; and the horizon perpetually recedes before him in order to induce him to constantly advance. Let him, then, press onward without fear. The studies of each will help forward the general result; and, armed with the love of science, with the desire of progress, and sustained by your spirit-friends—for God wills that we aid you, but that you, also, shall work—man will at length arrive at the summit of knowledge in regard to the matter of his planet. This matter which envelopes him will then be modified in its turn, in order to accommodate itself to the new order of wants which he will experience; and thus, through new phases of study and of progress, he will attain to the blissful abodes in which he will find himself in possession of the entire sum of knowledge in regard to your planet, and the other worlds of your solar system.—ROUSTAING, *Les Quatre Evangiles*. Vol. i. pp. 247 to 255; 33 to 35; 250; 219; 220.

* In order to explain *causes*, we should have to enter into details for which the time has not yet come; for, in order to comprehend such details, mankind must first accomplish the preparatory study of the nature, properties, modes of action, and effects, of the various fluids, according to the immutable natural laws that regulate their employment and application in every realm of Nature; and, as we have already told you, though God wills that we should help you, He also wills that you should exert yourselves.—ROUSTAING. *Les Quatre Evangiles*. Vol. i. p. 438.

animal races that have peopled our planet, we have, for the present, to content ourselves with the assurance that the various modes of the magnetic action of the Dynamic element, which are the instrument by whose aid the Psychic element effects the formation of the inorganic substances of the planet, are also the instrument by which that element subsequently produces the bodies of the founders of the various vegetable, animal, and hominal races, the germs which these are made to furnish for their successors, and the bodies which are subsequently accreted with the aid of these germs; and that there are, in the constituent elements of every material globe, certain substances that serve specially for the formation of the bodies of those first parents, which are stated to be, in all cases, of a very rude and elementary character, presenting only the rough draft, so to say, of the form they are destined to work out, and which they only develop gradually, through the formative efforts of succeeding generations, *i.e.* through the increased power which each portion of the Psychic element brings back with it at each of its successive incorporations in the material sphere.

This explanation of the formation of bodies by the Psychic element, from the Material element, through the magnetic attractility of the Dynamic (or Perispritic) element—the only view yet put forth which justifies the magnificent conception of the Unity of the Universe, whose sublimity has caused it to be accepted as necessarily true, even before we have been able to see in what this Unity consisted—explains also the irregularity of the formative action as regards the exhibition, by offspring, of personal likeness, peculiarity of temperament and of talent, pre-disposition to certain courses of action, etc., of which the family relation furnishes instances of similarity, and of dissimilarity, equally numerous and equally striking. The parental and filial relation—like all the other details of our earthly lives—is never a matter of chance, no matter how ignoble, or criminal, may be the conditions under which that relation is established. It is sometimes accorded to an affection already existing, or to the necessities of an expiation and reconciliation desired by one or by all of the parties concerned, sometimes imposed as a retribution, and, at the same time, an opportunity for reparation and improvement, for one or both of the parents, of the child, or of some other person, or persons, in the family, or among the family-connexions, into which the incarnising spirit is brought; and the likeness or dissimilarity of the child to one or other parent, to some other person of the same stock, or to some individual of another family or age—as well as the special conformations of the new organisation that will decide the tendencies to certain virtues or vices, the special aptitudes for certain studies, or pursuits, by which the spirit so in-

carated will be spontaneously (but not irresistibly) influenced—are always decided by considerations appertaining both to the past of the spirits thus brought into the most intimate of the material relations, and also to the scope and aim of the new incarnation about to be accomplished, and are expressly provided for by the spirit-oversight which controls every detail of the circumstances brought to bear on the formation of the fœtus. The various degrees of affection, of indifference, or of repugnance, which are found to exist between parents and children, as between the other members of a family (and even between persons who appear to meet for the first time), are always due to the prior experiences of the spirits thus incarnated, and who have been sometimes brought together at their own desire, sometimes compelled, by a higher power, to meet again in a new earth-life, as a trial, a punishment, an expiation, an opportunity for the rendering of mutual service, and an occasion of reconciliation and advancement.

That we, on this side of the veil, are unconscious of the fact of our co-operation with agencies on the other side of it, is no argument against the reality of that co-operation. There is, always and everywhere, an exact correspondential relation between the baseness or nobleness of any function, of those who discharge it, and of the sphere in which it is discharged; in other words, the lower (or higher) the world, the lower (or higher) is the work performed in it; and the lower the work thus performed, the lower is also the workman who performs it, and the more ignorantly and mechanically does he perform his work. And as the formation of material bodies, so gross and low as the putrescible envelopes which correspond to our present low degree of advancement, can only take place in purgatorial worlds such as our planet now is, our present ignorance, in regard to that formation, as in regard to all the other vital processes of which our bodily and mental lives are made up, is an inevitable concomitant of our present low phase of development, in which we are only approaching the threshold of the scientific discoveries we have yet to make before we can understand anything of the true nature of those processes, in regard to which, although we are constantly performing them, we are still profoundly ignorant. We digest, grow, become fat or thin; we fabricate, supply, and eliminate, the various substances which compose our bodies; we find our physical, mental, and moral states to be, to a great degree, modified by the more or less healthy accomplishment of their special task by the various members of our complex organism; and yet how little do we know of the myriad functions which we are unconsciously discharging, every instant of our lives! Nature seems to have allotted to the father, in the work of re-production, a share just sufficient, by identifying him

with his child, and giving him a sense of property in it, to awaken on its behalf the interest and affection which, in the earlier phases of moral and social development, he has not yet learned to feel for all mankind, and the awakening of which will advance his own affectional education, while inducing him to give to the mother the material aid and support which she needs for the due performance of the great work committed to her: and that he should be unaware of the true scope and conditions of parental action is a natural consequence of the general ignorance which has hitherto prevailed in our planet in regard to the relations of Spirit and Matter, to the intimate union and interaction of the fluidic and material spheres of existence, and to the co-operation of the disincarnate spirit-element in the production of all the phenomena of our earthly lives. On the other hand, that the mother—who furnishes both the germ and also the vitalised and animalised material particles through whose orderly accretion the germ is built up into the child-body—should be unconscious of the nature of the magnetic action by which she accomplishes her share of the most important of the animal functions, proves nothing against the soundness of the explanation we are examining; for not only do we thus unconsciously discharge all the other organic functions of our animal economy, but the perfection with which those functions are discharged by us is usually in the direct ratio of the degree of unconsciousness with which we discharge them. In the partial disengagement of the incarnated spirit from its fleshly bonds which, we are assured, always takes place during sleep,* the spirits, who are about to concur in the formation of a new body,

* During sleep, the spirit, disengaging himself from the bonds of matter, re-enters momentarily the spirit-world, where he finds himself with those whom he has formerly known. This moment is often chosen by our Spirit-guides for manifesting themselves to those who are under their protection, and for giving them, directly, the counsels of which they may stand in need. ALLAN KARDEC. *La Genèse*, p. 332. Hence the general perception of the fact that, when we are in doubt as to any decision, it is well “to sleep upon it;” a perception expressed in the proverb, common to all nations, “The night brings counsel.”

The spirit, while clothed upon with an envelope of flesh, is at liberty to free himself from its action, though remaining bound to it by a luminous cord invisible to the human eye. In certain cases, through the partial disengagement operated by sleep,—and, in certain very rare cases, even when the body is not asleep, though in a state more or less ecstatic—he can free himself from the enchainment of the flesh. He can also, through the faculties of bi-corporeity, of bi-location, render himself, with the aid of his *périsprit*, both visible and tangible, presenting in all respects the appearance of a human body, so as to produce a complete illusion; and he can even, in cases yet more exceptional, but of which you have a few perfectly authenticated examples,* show himself at a distance from his fleshly body, with, apparently, all the faculties of human life, including that of speech.—ROUSTAING. *Les Quatre Evangiles*. Vol. i. p. 256.

* The apparitions of Alfonso di Liguori, and Antonio di Padua, during their lifetime, are fully detailed, from historic sources, in Nos. 20 and 21 of the *Union Spirite Bordelaise*, 1865: and other instances of the same class of apparitions, in the *Revue Spirite*, of Paris, for Dec. 1858, pp. 329 and 331; Feb. 1859, p. 41; Aug. 1859, p. 197; Nov. 1869, p. 356.

are brought together by their Guides, and duly instructed, encouraged, or warned (as the case may be), in regard to the duties, uses, or dangers, of the relationship they are about to contract; but, though the moral effect of the resolutions then taken will be subsequently retained by each with more or less fidelity, and will exercise a powerful influence on the resulting reward or retribution which they will thus lay up for themselves, no trace of the meeting will be allowed to impress itself on the material brain of the incarnated spirits, whose action upon which, during these absences from their fleshly body, is mainly or entirely suspended; while the impossibility of its being remembered, otherwise than as a spontaneous, unwitting, moral tendency, by the spirit about to re-incarnate itself, will become apparent from the farther examination of the re-incarnating process which will form the subject of the following paper.

ANNA BLACKWELL.

Boulogne, Oct. 7, 1870.

HISTORY OF A SPIRITUALIST.

By LEON FAVRE.

TRANSLATED BY J. H. GLEDSTANES.

(Continued.)

For six months we continued our experiences, and hundreds of names, sometimes known and sometimes unknown, were in turn spelled out. Predictions were made, such, for instance, as the accession in Mexico of a foreign prince; and certainly in 1858 no one could have thought of that. Every day the invisible being guessed names and replied to mental questions. It must be confessed that a number of falsehoods were told us, and people still alive were said to be dead. The same questions were answered in different ways by spirits taking the same names. In short, while we were convinced beyond all doubt of the intervention of a third person, we could not avoid perceiving a mixture of contradictory opinions, and a vulgarity that excluded all hope of our being able to extract the slightest light from this mode of communication.

We were beginning to tire of this when, one evening, the influence, which declared itself to be the spirit of my mother, said to me, "Take courage and write." M. Kardec's reasoning appeared to me correct when he says, that a power which makes use of a table to communicate can as well act upon a pencil. Before my eyes the table manifestation had taken place, and without being satisfied as to the cause, the possibility of a more direct action was not repugnant to my reason; moreover, my curiosity was excited.

For twenty days, at the same hour every day, I held a pencil between my fingers for twenty minutes, waiting with anxiety the

appearance of the phenomenon. Towards the end of this period I began to feel a kind of numbness of the arm and hand—a sort of nervous fulness seized me, and I felt, as it were, an interior swelling, then a disposition to move my hand, although intermittently, so that just as I thought an invisible power was about to take possession, a contrary influence neutralised the impulsion. At last my hand decidedly moved and traced the name of my mother in large letters; at the same moment I was seized with an emotion that almost made me weep, and which I could neither master nor account for. My hand was as yet unskilful in yielding to the influence, so the letters were made slowly and with difficulty. At the end of eight days my arm was suddenly raised, and made to trace in the air a number of invisible lines. I was impressed with the idea that it was an indication to me how I should proceed, viz., with my arm remaining separate from the table, so that the hand should be completely at liberty. I adopted this plan with success. I wrote with a rapidity that seemed like madness. *I was a writing medium.* What is a medium? The name explains itself. The medium is only an instrument; in the case of a clairvoyant it is different, for his own faculties are alone in play, and the result of their exercise must be attributed to his own mind; while the medium has nothing to do but remain passive, and ready to receive any impression that may be given. Mediums are generally divided into two classes—mechanical and intuitive. The first class have no knowledge what the hand writes, their mind taking no cognisance of what is being done. The intuitional are impressed with the words before they write them. I have reason to believe that the mediumistic faculties vary as much as individuals. Every lucid somnambulist has a personal peculiarity which exhibits itself in his abnormal state; so, in like manner, mediums exhibit different phases in their modes of causing manifestations, being all differently organised and subject to moral and material influences. Their different phases of mediumship come and go quite independent of their volition, and without their being able to account for such alternations. I was intuitive, for I not only knew what I was writing, but I knew what I was about to write. This occasioned a great difficulty; for how was I to distinguish what proceeded from my own brain from what was suggested to me?—or, indeed, what proof had I that there was any suggestion at all, or that all I wrote was not the unconscious product of my own brain?

When the table was my medium, I used every possible means to establish the fact of the presence of an intelligent power. Fraud was out of the question, for sometimes I tried in vain with all my power to hold the table still when it was only slightly touched by the tips of the fingers of two persons. I had a heavy table broken after it had been jumping about in a violent and, I may add, terrible manner, regardless of my endeavours to restrain its frantic evolutions. I had seen a table beat time while a tune was played on the piano, following the air with remarkable precision, jumping in time, and resisting all attempts to restrain it. I had seen a

table with a lamp upon it solemnly raise itself off the ground every time the name of God was pronounced without disturbing the lamp. I had seen a table with a man weighing 180lbs. seated upon it run round a large room so fast that two young girls, who were holding fingers upon it could hardly keep up with it. I had seen the same table when held up in a strong man's arms, and consequently quite off the ground, shake itself so furiously, that the sceptical individual, who was holding it in the air, was obliged to let it fall, irritated with himself, and covered with perspiration at his ineffectual efforts to restrain its movements. He was obliged to confess himself beaten, and sorely puzzled to account for so strange a proceeding in an inert object. I had known them a hundred times reply to mental questions, go to places indicated, describe characters of persons unknown to us, and even predict the future.

I had established the fact beyond a doubt, of an action that was not my own, but opposed to it, exercising a perfectly distinct will of its own. Thus I could not deny the presence of an agent making use of the table as a means of manifestation; but when it was a question of intuition, I could not persuade myself to believe that there was any other action than my own brain at work. I took notice of my sensations, and observed that—after a few minutes, when I sat for the writing, I was surrounded by an indescribable fluid, very like that which a magnetiser projects. I have yielded hundreds of times to the magnetic influence, and I am sensitive to that degree that I can tell which finger emits the most fluid. I am familiar with all the sensations of numbness, torpor, tingling, swelling, and curious but agreeable sensation which comes upon one under the influence of a magnetiser. When I was suffering, I was in the habit of magnetising myself, and I remarked the effects produced. To obtain the trance, I closed my eyes and prayed. After a few minutes a nervous trembling, at first scarcely perceptible, but gradually increasing, came over my whole frame. There were no external contractions, but there was an internal sensation of fulness impossible to describe; my head appeared to grow larger, and the whole of my arm, from the shoulder to the fingers became acutely painful. The hand below the elbow lay upon the table, held there, as it were, by a tremendous weight, although, at the same time, I experienced a gradual disposition on its part to be raised up; the nerves in my head seemed to grow stiff, and all my facial muscles bore the appearance of being under the influence of magnetisation. Suddenly, when I was least expecting it, my hand was made to write with astonishing rapidity a phrase which at the same moment came upon my brain in a distinct manner.

This movement was often preceded by a great pain for several minutes in the brain and head when the intuition failed to be made. Often I was overwhelmed with a sudden and indescribable joy—an ineffable feeling of happiness came over me, and I should like to have died. This sensation was the sure sign of the arrival of some superior spirit, who thus seemed to announce his presence. I

never lost my self-consciousness. If any one spoke to me, or if it were necessary to disturb me for something unforeseen, I set about the required occupation with my mind perfectly disengaged, but as soon as I took the pencil again, I was again taken possession of, and the unfinished phrase was completed as if there had been no interruption. It was evident I was not in my usual state. I felt distinctly an influence, and in the automatic movement which raised my arm, there was an indication of the same power which I had assured myself existed in the table. I tried with all my force to keep my hand upon the table, but in spite of all my efforts, it was always lifted off the table. The ideas which came into my head, and which I will call communications, were of infinite variety. Being a magnetiser, I was in the habit of concentrating my thoughts in a resolute manner, but when I desired with all my will-power that the communication might be of such or such a nature, I was never able to make it say otherwise than was originally intended. For three years I noticed this despotic and independent mode of carrying out its own idea. I was not always intuitive, for the communication often began by a word or phrase written mechanically by my hand, without my knowing what was intended. On these occasions I wrote with great difficulty, and felt an acute pain in the shoulder, at the bend of the arm, and often in the chest; there was a painful contraction all along the arm, and a kind of twitching without any precise compulsion; but no sooner was I aware what was to be written than all pain ceased, and my hand flew over the paper, joining all the letters together without punctuation, and with a rapidity quite impossible to equal in my normal state.

I would not give up my resolution of practically investigating, as I had determined from the first; I was always afraid of being deceived by my imagination. However, I could not help being aware that something unusual was taking place, nor was it altogether improbable that these phenomena originated from the same cause which produced those of the table. There was a remarkable resemblance between the raising of my arm and the movement of the table—between the mechanical writing and the table's mode of spelling. What caused these muscular contractions when I was in a comfortable position and one calculated to produce repose? Was the power that apparently manifested itself in the table the same that influenced my organs? I had become to be perfectly passive, while an action independent of my will, had possession of my organism—I was made use of without my permission and against my desire. The question was whether this influence was acting with intelligence and logical perseverance. If all this were nothing but nervous contractions—if the contradictory observations could be attributed to accident or coincidence, I should only be able to recognise a singular pathological state, brought about by causes unknown, but no more a subject of interest than so many other nervous phenomena so various and so little understood. But if, on the other hand, the nervous movements, and other symptoms that

I have just described, had a particular signification—if the obscursion of our individualities produced always the same result—if I discovered an independent intelligence in its action—I was perforce driven to conclude the existence of a power unknown, which, on investigation, convinced me was a being who was able to act upon my brain and organism, in the same manner I had seen it act upon inert matter when it made use of the table. Sometimes a cherished name presented itself and confided to me some unexpected information; sometimes perfect strangers announced themselves, and solicited our prayers; and sometimes historical characters began to talk of their own times and of the present; occasionally playful spirits, with wonderful rapidity, made outrageous jokes and puns.

I had never read a line of any philosophical writer, much less had I any knowledge of theology. I believed in God; but doubted the immortality of the soul, never having met with any proof of it, but only sentimental attempts capable of touching the heart but not of convincing the reason. Great was my astonishment to find these questions presenting themselves and developing in grandeur and elevation in proportion as my intelligence became capable of receiving these lessons given by an invisible being. Several times, after having put an important question, and awaiting the answer with impatience, the spirit who had begun to answer me was stopped in his explanation by an order from his superior not to continue. For instance, one day I asked about the soul, and imperiously commanded the spirit to answer me, but as soon as my hand commenced writing, it was abruptly raised up. I replaced it on the paper, ordering the spirit with all the power I was master of to finish the phrase. After having knocked up my hand three times after I had placed it on the paper with great difficulty, it was written in enormous letters—"The time is not yet come, you would not understand." This has happened not once, but many times—in fact, as often as my soul in its anxiety for knowledge has sought for solutions which may not be given.

Upon other occasions events taking place at a distance were revealed, such as the announcement of the victories of Montebello, Magenta, and Solferino. Predictions of future events have been made, such as the war in Italy, which was given in 1858; a prediction concerning my personal affairs, which came true nine months after it was given. Then a quantity of wanton spirits came to amuse us with their inexhaustible fun, exhibiting the most complete independence in their conversation. The spirits did not pay the slightest attention to my own ideas, but propelled my hand in spite of me, to express thoughts contrary to my convictions, which they logically overthrew, notwithstanding all the efforts I made to defend them.

(To be continued.)

ALL dreams might be trusted, if men would only bring their bodies into such a state, before going to sleep, as to leave nothing that might occasion error or perturbation in their dreams.—*Plato*.

GALILEO A MEDIUM.*

THE name of Galileo is perhaps best known to the general reader as connected with the Copernican theory of the world's motion round the sun. But this is not the chief ground for our gratitude to this great philosopher. The theory of Copernicus had been received by the highest minds, and believed in by them for eighty years before Galileo, by the aid of his improved telescopes, made many new discoveries, and also rendered thereby the previous assurance respecting the movements of the heavenly bodies doubly sure. The Copernican doctrine is connected with the most calamitous event in the long and valuable life of Galileo, brought on in a great measure by his preferring sarcasm to prudence in dealing with those extraordinary specimens of fickleness and tergiversation, "infallible" Popes.

It is remarkable that Copernicus, who was a canon of the Church, was in favour with the enlightened Pope of his day, Leo X., and was called to Rome by him while the Council of the Lateran was sitting for the express purpose of re-modelling the ecclesiastical calendar.

It was in the year 1616 that Galileo first went to Rome to plead the cause and to bear witness to the truth of the Copernican system before the Pope, Paul V.; but here he had no success. That Pope decided "that Galileo's opinion was erroneous and heretical, and that Copernicus, as well as other writers holding his opinion, are either to be corrected and altered, or else prohibited."

Under the above circumstances, and in consideration of the power as well as the severity of the Church of Rome in those days, Galileo had no other alternative than to keep silence for the present, and to take what comfort he could find, in the assurance that good things come to those who know how to wait, combined with the firm determination, that if that opportunity should arrive in his day, he would most surely avail himself of it.

The time for better things seemed to Galileo to have arrived at length. His liberal friend and patron, Cardinal Barberini, was actually elected Pope, under the title of Urban VIII., A.D. 1623—he who, as Cardinal, had written sonnets in Galileo's praise, and signed himself his "affectionate brother." "Remembering with what warmth Barberini had written to him shortly before his election as Pope, Galileo considered that the time spent in going to Rome from Florence, to lay his homage at the feet of his Holiness, would not be time wasted. He thought that he had reason to hope, from a Pontiff so enlightened as Urban had appeared to be, the recognition of the Copernican theory, now buried for nearly a century."

Galileo remained at Rome two months. During this time he had six long interviews with the Pope, and on his departure the Pope presented him with "a fine painting, two medals—one of gold, the other of silver—and a good quantity of *Agnus Dei*."

The foundation of the great work of Galileo's life, *The Dialogue on the Two Great Systems*, had long been laid. But, mindful of the decree of 1616 (which, as we may remember, prohibited him from teaching:

* The Private Life of Galileo. Macmillan. 1870.

the true system), he took measures to discover the Pope's opinion, by writing a pamphlet in the form of a letter of reply to a certain Ingoli, who had some years before written a treatise on the Copernican system. The Pope was greatly pleased with both the matter and manner of the pamphlet, and Urban's liking for the book was so great, that he had it read to him at meal times.

In the year 1630, Galileo's great *Dialogue* was ready, and in the beginning of May of that year Galileo paid another visit to Rome; but the liberality of the Pope had, like that of another we could name, somewhat waned during the seven years of his Pontificate. "The result of Galileo's audience with the Pope showed him that the *recognition* of the Copernican system, so ardently looked for by him under this Pontificate, was as far off as ever. The Pope, however, did not object to the publication of the *Dialogue*, if certain conditions were complied with. These were—First, That the title was to show forth plainly that the Copernican system was treated as a mere hypothesis. Secondly, That the book itself was to *conclude* with an argument of his own, which his Holiness professed to consider unanswerable. Rather than forego the publication of a work which had been the daily and nightly labour of so many years, Galileo consented. He, doubtless, felt that such minds as were capable of following his train of reasoning in favour of the Copernican system, would be no more convinced of the falsity of it, by the Pope's argument, than he himself was."

Galileo's wisdom in accepting the best terms possible, in order to be able to publish his book at all, seems to require no comment; but, unfortunately, he committed a blunder, which often bears more bitter fruit than a crime, even in the eyes of a Pope. His contempt for the Pope's argument was so great, and so deeply did a worthless and trivial method of reasoning excite his scorn, that he was unable to disguise it, and he actually put the required argument of the Pope in the mouth of one Simplicio—a name that it would be difficult to disconnect with that of a simple person, though he might be a follower of Aristotle; while, instead of making the Pope's argument the close of his work, as commanded, Galileo put his own wise sentiments in reply into the mouth of one Salviati; which name would imply a person endued with the aromatic odour of the plant called sage. We can scarcely wonder that the Pope was deeply angered at this slight. Hence was the bitterness of the trial and the severity of the punishment stimulated throughout by the Pope himself, his passion being further influenced by the instigations of the Jesuits.

The reader may like to know what the Pope had to say against this grand, the grandest discovery that has been demonstrated to mankind—a discovery which banishes our tiny sphere from its former splendid, though false position as the centre of the universe, holding all things in subjection, to a mere speck in God's infinite creation, and thus modifying many received ideas on other subjects besides astronomy, and rendering many opinions held in olden times no longer tenable, which, in the contracted knowledge of those epochs, were then perhaps sufficiently demonstrable, but which, in the face of our extended knowledge, can no longer stand.

Here then is the Pope's argument on this momentous question, put by Galileo into the lips of Simplicio, in *The Dialogue*:—

"Simplicio.—It is not to be denied that the heavens may surpass in bigness the capacity of our imaginations, nor that God might have created them a thousand times larger than they really are; but we ought not to admit anything to be created in vain, or useless, in the universe. Now we see this beautiful arrangement of the planets disposed round the earth at distances proportioned to the effects they are to produce on us for our benefit. To what purpose, then, should a vast vacancy be afterwards interposed between the orbit of Saturn and the starry spheres, containing not a single star, and altogether useless and unprofitable? To what end?—for whose use and advantage?"

"Salviati.—Methinks we arrogate too much to ourselves, Simplicio, when we assume that the care of us alone is the adequate and sufficient work and limit, beyond which the Divine wisdom and power does, and disposes of, nothing. . . ."

I will not infringe further on valuable space in pursuing Galileo's admirable arguments. The few first words are sufficient for us to see the scope and the irrefragibility of the answers, irrespective of the truth, that a fact is not to be disposed of by asking what is the use of it, even if the *cui bono* cannot be found. But that the *cui bono* is to be found in the present instance, no sensible man of the present day will deny. So, although we may perhaps attribute the first *general* promulgation of the Copernican system, and its *general* adoption, to the efforts and perhaps to the misfortunes of Galileo—misfortunes which crowned him as a martyr, if they did not exalt him as a man—we should be remiss indeed were we not briefly to touch upon the many real discoveries of this great man, wherein neither his originality, or his success, or his opinions were disputed, even by a Pope.

Spiritualists will be further interested in finding that Galileo was also a medium, demonstrated by the faculty of *clair-audience*; which faculty, with our present knowledge, we may well conceive to have been by no means an unlikely one in his case. While, if the endowment of *clairvoyance* is not noted by his historian, we may well conceive that he possessed that faculty also, if we may judge by his wonderful powers of discrimination and discovery, unequalled perhaps by any other man.

Galileo Galilei, eldest son of Vincenzio Bonajuti di Galilei, a Florentine noble, was born at Pisa, in Tuscany, February 18th, 1564. He was, like some few, very few others, born to be kings among men, gifted with almost every great talent. His father had become reduced in circumstances, and could not afford to give him the assistance in education of the highest professors, which Pisa then afforded; but "he taught his son both the theory and practice of music with such success, that the pupil soon excelled the teacher in charm of style and delicacy of touch. In the sister art his power was equally great; so well known was his talent both as a draughtsman and colourist, that the great painters of the day sought his advice." Cigoli, a great painter himself, declared that Galileo alone had been his instructor in the art of perspective.

At the age of seventeen and a-half, Galileo Galilei, already versed in Latin and Greek, an excellent artist, and an accomplished musician, was sent to the University of Pisa to study medicine and philosophy. In the latter he did not please his teachers. He was, we are told, in the habit of examining an assertion to see what it was worth, instead of relying on the weight of authority for authority's sake—a dangerous, if a salutary exercise for a pupil. He eagerly studied Aristotle and Plato; but, though he loved Plato, he recognised Archimedes alone as his “master.” Aristotle he dared to contradict, “which brought down upon him a feeling of hostility which at length brought upon him a traditional dislike.”

In spite of opposition, the young man, armed by his two watch-words, “Analysis,” “Investigation,” kept his eyes open and his brain at work.

“The connection of the great bronze lamp hung from the summit of the nave of the cathedral at Pisa, with Galileo's earliest mechanical discovery, is well known. Viviani says that, having observed the unerring regularity of the oscillations of this lamp and of other swinging bodies, the idea occurred to him that an instrument might be constructed on this principle, which should mark with accuracy the rate and variation of the pulse. Such an instrument he constructed, after a long series of careful experiments. This invention, though imperfect, was hailed with wonder and delight by the physicians of the day, and was soon taken into general use, under the name of *pulsilogia*.” It has been said, also, that the observation by Galileo of the constant oscillation of this celebrated lamp (which still remains in the same place) was an argument in his mind that the earth was a moving body.

It was in 1586, while studying the works of Archimedes, that Galileo composed his first essay on the *Hydrostatic Balance*. He also made some observations on the combination of metals. He had already the reputation of a bold and fearless inquirer.”

In his twenty-fourth year he wrote an essay on the *Centre of Gravity*, which he did not publish till fifty years later—a proof that the ripe maturity of the man saw the value of this work of his youth. In 1589, young Galileo put Aristotle to the test, and found him wanting. From the top of the leaning tower at Pisa he experimented on the velocity of falling bodies, and a blow was struck at the Aristotelian philosophy from which it never recovered. Galileo might have written and lectured against Aristotle's theory of motion with impunity, but that he should provide the city with ocular demonstration of the falsity of the ancient theory, and the truth of the new, was an innovation as dangerous as it was powerful.”

There is a place where few prophets find honour. The cabal of the old school at this daring innovation became so dangerous that Galileo was forced to leave Pisa, and to seek service in the Venetian Republic. At Padua, the young man's lecture-room was overflowing, and his treatises on *Fortification*, *Mechanics*, and *Gnomonics*, were scattered throughout Europe. In the year 1597, Galileo invented the *Geometrical and Military Compass*, and princes, philosophers, and soldiers seem to have flocked to his lectures on this subject from all parts of Europe.

The progressive movement of Investigation and Analysis were now bearing fruits.

From this time Galileo seems to have turned his attention particularly to the manufacture and improvement of various scientific instruments; how he succeeded, and what were the results, will be shown.

About the year 1602, Galileo invented the Thermometer, and what is remarkable, about the same time, a Signor Santorio, also invented a thermometer. This strange coincidence must have appeared extraordinary indeed in those days, more so than it does to us, who know that more than one person, about the same time, in different countries, claimed the invention of the electric telegraph; knowledge, in either case, withheld from the long ages of the world until a particular period, and then simultaneously revealed, doubtless by a power or powers which the spiritualist can well conceive. That—in the case of the electric telegraph—one of the inventors, or so-called inventors, was aided by spiritual sources, the writer does not doubt. And if there were other like revelations to others in other places, about the same time, it is difficult to doubt their source also. All that is required in such cases seems to be, for the higher intelligences who prompt the discovery, to find a medium of sufficient intellect to harmonise with their own.

In the year 1607, Galileo made various observations on the loadstone, suggested to him at first, it may be, by the perusal of a work of William Gilbert of Colchester, "*De Magnete, &c.*"

The year 1609 is memorable as the date of Galileo's telescope. It is said that one Baptista Porta, also Gerolamo Fracastoro, a writer of the sixteenth century, and also De Dominis, Archbishop of Spalatro, were named successively as the earliest discoverers of the telescope; and fifty years later a Dutchman, named Jansen, also fabricated one of these instruments, but these all must have been very inferior articles to Galileo's, or else, it necessarily follows that they had not the wits to use them for any enlightened purpose. But this was far different with Galileo. That he, however, did invent a telescope there can be little doubt; although he had already heard that such an instrument existed, he does not seem to have been informed of the method of its construction. This is shown in a letter to his brother-in-law, Lauducci, where he says—"You must know that, about two months ago, there was a report spread here that in Flanders some one had presented to Count Maurice, of Nassau, a glass, manufactured in such a way as to make distant objects appear very near, so that a man at a distance of two miles could be clearly seen. This seemed to me so marvellous that I began to think about it; as it appeared to me to have a foundation in the science of perspective, I set about thinking how to make it, and at length I found out, and have succeeded so well that the one I have made is far superior to the Dutch telescope." The possession of such an instrument in the hands of such a man as Galileo, could not fail to bear precious fruit. Writing to Belisario Vinta in 1610, he says—"I am at present staying in Venice for the purpose of getting printed some observations which I have been making on the celestial bodies by means of a telescope; and being infinitely amazed thereat, so do I give infinite thanks to God, who has been pleased to make me the first observer of mar-

vellous things unrevealed to bygone ages. I had already ascertained that the moon was a body most similar to the earth, and had shown our most Serene Master as much, but imperfectly, not having such an excellent telescope as I now possess, which, besides showing me the moon, has revealed to me a multitude of fixed stars never yet seen, being more than ten times the number that can be seen with the unassisted eye. Moreover, I have ascertained what has always been a matter of controversy among philosophers, namely, the nature of the Milky Way. But the greatest marvel of all is the discovery I have made of four new planets; I have observed their proper motions in relation to themselves and to each other, and wherein they differ from all the other motions of the other stars. And these new planets move round another very great star in the same way as Venus and Mercury, and peradventure the other known planets, move round the sun."

This last was the discovery of *Jupiter's satellites*. As we may well believe, crowds of persons of all ranks came to observe this wonderful new sight.

But if there were many who believed their senses and accepted with thankfulness and increased humility, as did Galileo, these new manifestations of the power and glory of God, sceptic carpers were not wanting who remind us of their descendants, who now exclaim,—“The last thing to be believed in is your senses.” Some of these cried out,—“If I were forced to look through the telescope and see the satellites, I would not believe them to be in the sky; *because the heavens are unchangeable*.” Some said,—“It is utterly ridiculous to suppose that four planets should be constantly chasing each other round a larger planet.” Father Clavio, Rector of the Roman College, said that “he laughed at the idea of these four new planets; that to see them they must first be put inside the telescope.” But one Weddeburn, a Scotchman, studying then at Padua, answered with the dry humour of his nation, “that the evident use of the new planets was to torment and put to confusion all superstitious astrologers.” The parallel between times present and times past stands out here in striking and eloquent relief.

Still the wheels move on, the manifestations continue, notwithstanding the sneers of the sceptic, the tremblings of the church, the illogical abuse of the vulgar. The clairvoyance at least of his telescope reveals to Galileo in July, 1610, *Saturn's ring*, and in October the *phases of Venus*; and it was about this time that Galileo, speaking of one Libri, who had lately died, quietly remarked,—“Libri did not care to see my celestial trifles while he was on earth, perhaps he will now he is gone to heaven!”

In March, 1611, Galileo discovered a new “celestial trifle” viz., the *solar spots*. In the summer and autumn of this year Galileo wrote two pamphlets on *Lunar Phases* and “*a Discourse on Floating Bodies*.” The whole host of the peripatetics or disciples of Aristotle rose up to do battle, causing Galileo to declare “that ignorance had been the best master he ever had, for that in order to demonstrate to his adversaries the truth of his conclusions, he had been forced to prove them by such a variety of experiments as made him doubly confident, though to

satisfy his own intellect alone, he had never felt it necessary to make them." Let me add one other axiom of Galileo worthy of our special consideration, and for the benefit of those who, not being able to explain phenomena, and not being able to deny them, deny instead the use of their senses. Galileo was of a different opinion, for he was wont to say, "that the principal doors into the gardens of natural philosophy were observation and experiment, *which could be opened by the keys of our senses.*"

Having given a list of the discoveries of Galileo in quick succession, as well as some idea of the character of the man, we are not surprised to find that the whole of his long life was spent in research, and he did not die until January, 1642, in the seventy-eighth year of his age. Many of his works, however, were burnt from fear of the Inquisition, about the year 1633, the time of his incarceration at Rome, and the unfortunate abjuration of the Copernican system under the threats of torture, he being at that time not only aged, but in deplorable health. Galileo, however, on his release from Rome, though limited in his liberty to the neighbourhood of his own house at Arcetri, near Florence, to which city he was never allowed to go, but once during the remainder of his life, and then only for a short time, on pressing family affairs, subject to the domiciliary visits of the visits of the Inquisition, and not permitted to see any of his old friends, suffering from a painful disease, and with frequent attacks of severe illness, still went thinking on, and when able, writing for the good of mankind. "My restless brain goes grinding on," he said, in 1636, and in that year was completed his last work, the *Dialogues on Motion*. In the year 1637 he became blind, but just before his sight failed him Galileo made his last celestial discovery, known as the *Moon's libration*.

It will be well to make a few notes on the domestic life of Galileo, and it is here that we find him in his old age an unmistakable medium; but it will be first necessary to explain events of an earlier date. Galileo was never married. He was the father of three illegitimate children; their mother married another man on Galileo's leaving Padua for his native country, in the year 1610. His eldest daughter was then about nine years of age, his second daughter a year or two younger, and his son was four years old. Galileo brought these children with him to Florence, and his son lived with him the greater part of his life. But he had a different destination for his daughters. With an extraordinary, and it seems unwarrantable haste, he at once condemned these two poor children to incarceration for life in a convent. In the year 1613 they were placed in the convent of St. Matthew, at Arcetri, near Florence, and in the year 1614, they both took the veil, the eldest being only thirteen or fourteen years of age. So determined was Galileo thus early to dispose of these two children that he urged and obtained, through interest, the illegal act of their profession as nuns so much below the canonical age. These early and unnatural vows could not be acceded to at any of the convents of importance, and he only obtained his strange requirement at the convent of St. Matthew because it was a more than usually ill endowed convent, and his dowry for the children, if proportionably small, was still of importance to that particu-

lar convent. But Galileo had deep cause to regret this cruel step. Through life the wails from the convent reached his heart, and the poverty of the whole establishment, and their cries to him for money, rarely or never made in vain, were to his last days as piercing to his purse as to his heart. For he had a heart and a good one, although it had been more than once perverted.

Although Galileo had been anxious to make the convent dowry for his children small, it proved in the end an expensive convent to him, but when old age overtook him, when his friends were no longer permitted by the inquisition to visit him, when his son and the families of his brother and sisters gave him pain and trouble, and drained him like a leech, then came from that convent his chief comfort through the instrumentality of his eldest daughter. The second was throughout convent life almost always an invalid. Maria Celeste, the convent name of the elder daughter, was one of those admirable women of sterling good sense and piety of mind, who are the glory of their sex, and with a sweetness of disposition which not even a convent life could eradicate. Many a time must the forsaken father in his old age have regretted the fatal step he took in banishing her from his home, for although when old he purchased a house to be near her, she being a prisoner, could never minister to his comforts or assuage his pains at his own home, and it was not often in his latter days (although she died some years before him,) that he was able to visit her. It was to this incapacity of the father's movements we are partly indebted for her letters to Galileo and for details of convent life, which certainly do not set forth that position in any favourable light. But fortunately for her she died early, worn out with mental and bodily suffering, at the age of thirty-three, "leaving her father in deep affliction."

Maria Celeste was in the habit of writing constantly to her father in behalf of the convent and its wants, and at the same time conveying to him the knowledge of many of her secret troubles. In so poor an establishment, the requirements of her sick sister, and indeed some personal requirements, were obvious. But as goods in convents are held in common, a vast proportion of Galileo's gifts went for the general use of the nuns. The different Abbesses found the liberality of Galileo inexhaustible, and it was perhaps on this account that they permitted the daughter freely to write to her father without any supervision of her correspondence. Hence sister Maria Celeste's communications with Galileo on the trials and jealousies of monastic life, and their publication to the world, these letters having been found intact on Galileo's death.

Sister Celeste having such free access to her father by letter, endowed him with a post of favour given by other nuns to the spirits of deceased persons, notably, it must be added, in monastic life, to spirits of the opposite sex to their mundane correspondents. "Each nun," she tells her father, "has her patron saint, her *devoto*, to whom she tells all her joys and sorrows; but you are my *devoto* (to speak according to our custom here,) to whom I tell all my joys and sorrows."

Galileo's knowledge of convent life produced fruits little to the advantage of convents in the future. In his last testament "he willed

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that any of his descendants who might enter into a religious order were to be, by such act, deprived of the enjoyment of such property as he otherwise bequeathed to them."

"Galileo's health and spirits declined so rapidly after the death of his beloved daughter, that it seemed to him at first as if he were destined to follow her. '*I hear her constantly calling me,*' he wrote to Geri Bocchineri, less than a month after her death."

Spiritualists will have no difficulty in believing that this voice of the departed, heard by the grand old philosopher, was a real voice, heard by him because he had the medium power to receive the manifestation. The phenomenon of clair-audience is too well known in the present day for us to doubt it; and as Galileo well remarked,—"*The doors of the gardens of natural philosophy are opened by the keys of the senses.*" We have here not only a sure proof that Galileo was a medium in his old age, but we may well believe also that (like other men of extraordinary genius and receptive power, such as Socrates, Shakespeare, Milton, and Tasso,) he had been a medium through life. One good test is sufficient.

W. R. T.

A DREAM OF THE FUTURE.

SITTING at my window at the close of a sultry summer's day, and observing the crowds that were passing to and fro—the rich in their carriages, with the beggar in rags; the man of business, hurrying onwards, with the man of leisure loitering on his way; the gay and the careworn; the industrious artizan and the unwashed drunkard—I fell into a reverie, wondering if, in a century hence, the same characters would fill London streets, and the same rush and whirl of vehicles, and the same pedestrians and idlers be witnessed. With my mind full of these speculations, I suddenly found a drowsiness pass over me, and soon my head drooped forward, my hands fell listlessly to my side, my eyes closed and opened, and opened and closed again, and then gentle sleep shut out all this; and as I slept I dreamed. No common dream was it. One very delightful to my thoughts, for it told of happiness—and peace in respect to the future—of the golden fetters, wherewith man had bound himself, being broken and cast off; of the powers, by which man had been enthralled, becoming impotent for evil; also, of a freedom from laborious toil to the liberty of a truly mental and intellectual activity.

Thus, methought, since I slumbered in my old arm-chair on that close summer's evening, a century and a half have passed away. I had also passed away to that bright and better world where all was peace and love, when the remembrance of my earthly state came upon me, and my desire was to visit again that great city wherein I had dwelt in the flesh. Had it changed from the abode of temptation and guilt to that of purity and holiness? Had steam and electricity unfolded greater powers? Had education changed its character? What advance had Christianity made? Were the hearts of the children of men brought under its subjection? While these thoughts were passing through my mind methought I experienced a drawing nearer and nearer

to the earth, till I found myself standing in one of the streets of the then magnificent city—London. Yes, it was changed, from the begrimed and dusty city of the year 1870, with its dusty streets and squallid courts and alleys, to a city of palaces. Instead of misshapen houses, blackened with the smoke of coal and gas, there now appeared wide, open spaces, handsome dwellings with marble terraces, and avenues of trees, sheltering the citizens from the sun's heat; then there were fountains gushing forth sparkling waters, and grand, well paved walks and covered ways, that smelt of rich perfumes, with wide rows of steps leading down to the marble terraces on the banks of old Father Thames, whose waters gave not forth impure smells, but were bright and clear and health giving; while on its tide were beautifully constructed boats, propelled by invisible machinery—no tall chimney emitting volumes of black smoke; and these boats were filled with happy, joyous ones, telling that love and peace were theirs. Methought my heart expanded with joy and gladness at this happy change; for on every side were signs and sounds of peace and contentment, and I said, Was this the grimy London I had known in my earthly pilgrimage of anxiety and sorrow, just one hundred and fifty years ago?

At this moment, I thought, a person of venerable appearance addressed me. His silvery locks and high intellectual forehead bespoke at once the youth of wisdom and the gravity of age. He addressed me, by saying, "I see you are a stranger in this city. Permit me to enjoy the pleasure of your company, and accept, I pray you, the hospitality of my house." We entered a goodly mansion. "This (he continued) is my own property, although, from my youth, until I entered upon my fiftieth year, I was, what would have been termed in the year 1870, a mechanic. I worked in a manufactory from the age of twenty-one till that time, when I had quite then quite a sufficiency to my credit in the national bank for all my wants should I live to the age of one hundred and fifty." With much surprise I walked up a fine open, marble staircase. My conductor opened a door, and I entered a handsomely furnished room, fitted up with excellently arranged book-cases, filled with beautifully bound books, which proved it to be the library; from the ceiling, which was artistically designed and richly coloured, was suspended a chandelier; from various jets issued richly perfumed water, forming a spray gently falling upon a collection of very beautiful flowers and evergreens, at the same time giving a flood of light so softened that the eye was brightened and not dazzled. In fact, the whole arrangement of this apartment bespoke refinement and taste. We sat down to converse.

I began the conversation, by remarking that I knew his eyes were opened to have seen me, for that I was a spiritual being, having a desire to visit again the city wherein I had spent long years of my existence upon earth, one hundred and fifty years since. I expressed my gladdened surprise at the great change I witnessed, and would feel much gratified if he would explain how such wonderful transformations had been effected.

"Before I do so (said he), allow me to introduce myself to you as Mr. Timewell." He then opened an *escrutoir*, and took therefrom a

case, which, upon opening, he selected in appearance, something like an old Bank of England note; but upon my examining it, instead of Bank of England, it had on it "The National Time Note Bank," guaranteeing that labour had been performed to the value of the number of hours and days which the note represented. "These (said Mr. Time-well) have been the means by which the great changes in this City of London have been effected."

"You surprise me (I exclaimed)—pray, enlighten me yet more."

"Some one hundred years since, in the reign of Albert the First, England possessed three wise counsellors, who were wise to understand the signs of the times, and perceiving the actual value of a representative, instead of a gold medium of exchange, resolved to bring in a bill to establish national banks (suppressing all private banks in every town and village in the kingdom connected by the electric telegraph) for the issue of Time-represented Notes; for more than half the nation was sunk into a state of poverty, while the other half was enormously rich in gold, bonds, and consols,—taxes upon taxes were laid upon the people, while the rich were grinding down the middle class by usury and heavy rents, and serious riots and fearful panics were yearly occurrences. Thus general opinion was in favour of a change. The issue of these Time Notes was upon *bona fide* property, held in possession; also upon the diplomas of the learned in science, law, and medicine, and this without interest. Some short time after these banks were established, a great change came over the face of society, by the full employment of all the people. Improvements and inventions multiplied; for a new channel was opened for the labour of every member of society. A new medium of reciprocal and harmonious fellowship between labour and science, otherwise machinery and labour, was giving scope to inventive genius, the effect of which was, that work was no longer toil, but a healthy recreation; while this swept away all the filth and the fever, the dirt and the disease, and now we have not a house in London but would have been deemed a mansion in the year 1870, with every appliance for cleanliness, health, and comfort."

I replied—"How deeply you have interested me—putting a song of praise into my mouth; for God has taken off the reproach that was upon this groaning earth. Tell me yet more of this wondrous change."

"You speak of praise (said he), that is our song from the rising of the sun to the setting thereof, for now we have only temples of praise. This Time Note has swept away all religious fanaticism, superstition, infidelity, and priestcraft, for the greatest opposers to this change were those whom men had set up as priests in the Roman, Greek, and English Churches. These cried out lustily for their great God-Gold; but it soon became a self-evident fact, that no man would exchange his time for the time of another without a due equivalent. When Christianity was stripped of the tinsel with which man's priests had covered it, then it shone forth in all the simplicity of its worship; then it was that, as Christians, we knew ourselves to be a nation of priests before God, and that age, and among the aged only, was the distinguishing mark of the higher calling, by whom the deeper truths of God were to be taught. Our social order is divided into three classes—elders, young men,

youths. As each attains the ages of fourteen, twenty-one, and fifty, they enter their class, and according to their gifts they take their position as members of the Government—as governors in science or medicine, as superintendents in public works, as orators, instructors, and producers—and these take their position according to their gifts, the law of Christ being held of all laws the most sacred—‘Love thy neighbour as thyself; thus there is now no competition, no ruinous rivalry in manufactures or trade. The only competition is in the production of that which will be the most useful, and in neatness and perfectness of finish. Neither is there any priest-rule to foment religious hatred or jealousies.”

“Truly, my friend (I remarked), you live in a happy period of this world’s history. And has it been through the changing the medium of exchange from a metallic to a paper currency? Why, the advocates of a paper currency were very strong in my day.”

“It is not alone (he replied) the changing of gold to paper, as a medium of exchange, that has produced these blessings. This Time-Note represents that which is of the highest value to man—*His Time*. The Note itself is of no value beyond the time bestowed on its production—it is only an exchanging medium by which the value of every man’s production is represented. Thus, in the use of it between man and man, though a national bank issued the same on the national credit, no interest could be chargeable, as it would be if this paper money represented direct gold, silver, houses, or lands. Thus usury, legal or illegal, is swept away, with all other filth of mind and matter, from our social order. Again, this Time-money is coined in exact ratio as labour is performed to represent it. Thus every perfected useful production increases this medium of exchange; every member of society by his labour increases it; and every man of genius and high intellectual knowledge (by whose knowledge useful inventions increase employment) also increase this Money; so that year by year individuals grow richer, not in gold; and the community grows richer, not in gold hoarded up in bank cellars, but in all that gives comfort and joy to the heart, gratification to the eye, and pleasure to the ear. One member cannot grow richer than his knowledge and labour will permit him, except by inheritance. He cannot, as in the year 1870, by usury or chicanery, or speculations of any kind, increase his wealth; and thus it is that the remains of the old hereditary aristocracy have been compelled to bring their parks and preserves under cultivation, and now there are no waste Crown lands in England. Our true aristocracy is composed of those of the elders who have attained to great knowledge, for the accomplishment of the greatest good, or done some great deed of philanthropic bravery.”

“From this explanation, I gather that now you have no standing armies—no military heroes—no great generals—in fact, that peace is firmly established and reigns without the fear of war.”

“Yes (replied Mr. Timewell), our armies are thousands of determined young men, going forth as preachers of love and peace through Christ; at the same time establishing those Time-Note Banks in every city and country where they settle—building up orphanages, refuges,

and hospitals, for the world's cast-out ones; thus, in Christ's place, opening the prison doors, binding up the broken-hearted, and giving sight to the blind. These have full liberty of action, not hemmed in by priestly rule, or by gold subscriptions wrung from the pockets of the unwilling; they give their heart-felt energies to the work. The result is, the war and bloodshed that deluged the earth in 1870, have gradually subsided, and the nations of the earth are truly turning the sword and the spear into the pruning-hook and the ploughshare. I might detain you for days in relating the blessings mankind are now beginning to enjoy—let this suffice. Now let the eye see the truth of that which the ear has heard, for the time of our sixth hour's meal strikes on the bell. Honour me with your company. I alone shall know that you are especially with us, although all the members of my family are conscious of being always surrounded by loving spirits."

I passed with him into the room wherein the family assembled for their daily meals. It was large and lofty, and it was furnished with every requisite. Nothing was wanting; the workmanship was perfect, chaste, yet elaborate. The table was ready prepared; the dishes were all of silver, the plates of china. The food appeared mostly vegetable. This did not attract my attention so much as the family group which sat around the table—Mr. Timewell, his wife, with four young men, his sons. In every respect his wife was the "lady," his sons were gentlemen; in conversation sedate, yet sparkling with wit, with that polish of manners which alone proves the well-educated gentleman; though by profession they were but working engineers. But that which delighted me most was the younger branches of the family—three bright happy faces, girls of ten to thirteen years of age, and two sprightly youths of fourteen to sixteen years. These all waited at table, each behind the chairs of the father and mother and elder brother. Upon inquiry, I found that, of domestic servants, there were none—that they were superseded by a staff of food-suppliers and house-decorators; while the elder children of the family waited upon their elders, either parents, brothers, or friends; and thus it was that arrangements were daily or monthly made with the food-suppliers as to the amount and quality of the meals required, and in what way the rooms and tables were to be decorated, and regularly at the time appointed the family would find all things prepared. And so the wife is relieved from all the toil, and worry, and anxiety of the housekeeping of the year 1870; and also in respect to other domestic labour, which is performed by a certain class, and that chiefly through the means of certain mechanical inventions by which no man need labour longer than the eight hours daily, except he willeth to do so; and thus it is that every man in his family is perfectly independent of his neighbour; yet on account of every man holding in trust his property (represented by the time-notes) for the good of his neighbour, one social tie, I perceived, bound all men in one great bond of brotherhood and peace.

Mr. Timewell, after his refreshing meal, upon leaving the room, addressed me, and said, "Permit me to be your *cicerone* in showing you what has been the effect of this change in the manner and custom of trade and business by means of the 'time-note.'" Methought we

passed out into the open street, where all was life and activity—no beggars in rags, or lazy idlers; and truly it was a noble street, the wide pavement, the clear rill of water, the trees, with the carriage way laid with a yielding material soft to the horses' feet, and noiseless; every house was a mansion—the architecture so perfect, the design so simple, yet on every side was the true line of beauty observable. I who had been for more than one hundred years an inhabitant of heaven's glory, was lost in surprise as I looked around me. This I expressed to my good friend. "Yes! (he exclaimed) yet you have witnessed but a tithe of this great change: let us enter this emporium of trade." In its structure and design it was palatial. "We have (he continued) no shops nor individual tradesmen in this year of grace; all our needfuls come direct from the manufacturers, who employ young men to dispose of their goods to purchasers; and this is one among the many for the reception and sale of various productions." As I entered, I found that the interior surpassed all my conceptions of man's inventive and artistic powers. There met the view some five hundred pillars of highly-polished marble, on which rested arches light in construction, and of elaborate workmanship in burnished metals; the windows were of a peculiar construction, arranged and filled with a coloured glass so tempered as to cast a softened yet brilliant light all around. The roof was not of open glass work, but of fretted silver, and purely white, like unto clusters of pearls. My friend drew my attention to this. He said the knowledge of the action of all natural laws was now perfect; that light and air, heat and cold, were so regulated, and their properties so nicely balanced, that the peculiar construction of the roof was the result. And so it was, that upon entering these buildings the eye brightened and the lungs respired with elasticity, so that the whole system, by the healthy action thus produced, experienced a sense of delight, not only in these temples of trade, but in private residences. A truer system of ventilation was effected, so that impure and chilling draughts were not known. Thus has a Time-note medium worked out innumerable blessings; for every important invention being first tested as to its nature and ultimate use, the national banks were ready with unlimited time-money to carry out the invention to its highest results;—the inventor not only being fully paid, but receiving the honour due to him by being numbered with our aristocracy of science.

"Ah!" I replied, "not so in my time on earth. He who had worked his brains to perfect his idea, and to shape it for the common good, generally had to suffer all the loss, the gold capitalist receiving all the profit."

I then approached a family group who were making purchases, for I now perceived that there were, in the space between the marble pillars, under these arches, piles of manufactured goods, the pillars separating each department. I looked upon the various individuals; and methought if Augustine said of Britons they were angels, what would he have said of these, the beautiful simplicity of their attire, so formed and fashioned as to give dignity, yet ease, to every movement, their countenances beaming with health, every face a model of beauty, for peace and contentment were welling up from their hearts.

"You perceive," remarked Mr. Timewell, "the method of transacting business; every article is ticketed, its value as to the time for its production, the raw material, its manufacture, with time profit of the manufacturer and his clerks. Thus these shoes are valued at ten hours, this table at fifty hours. You perceive on the purchase being made, Time-notes, signed by the head of the family, are paid in; the clerk touches the electric wire connected with the bank department, and these notes are invariably debited and credited to the accounts of the payer and receiver. Thus we have a double protection from fraud and theft—love in the heart, with the exactness and quickness of every business transaction.

We then passed out from this beautiful temple of trade, walking on and admiring the innumerable palatial buildings, till we came upon an extended space revealing a structure of most magnificent proportions—its extended basement—its lofty pillars—its lengthened facade—its elaborate entablature—its grandeur of outline—the dazzling whiteness of its marbles opening upon the view, surpassed all that it would have been possible for man to imagine, much more to bring forth and build up with earth's materials. "This," said he, "is one of our temples of praise; we have four such north, east, west, and south. This is the south temple. Even you, who have joined in the song of praise with angels and the redeemed in heaven, would be entranced when the congregation of the people gather in the vast area of the temple, and, with thousands of children and the varied musical instruments, burst forth in David's song of praise. And when these notes of praise sound forth, not from hearts far from God, like those of the church-goers of 1870, but fired with love to God and man—then, as in Solomon's temple, the true Shekinah shines forth."

Upon this I fell into a deep silence of thought; then it was like unto a voice which said, "Man has passed through fire, and it has purified him. He has known what it is to be baptized with blood, and it has cleansed the thoughts of his heart; he has looked up unto the pierced One and believed; he has followed the footsteps of the meek One and been humbled; now, his heart cleansed, he has been filled with love. The Holy Spirit of God, lamb-like, lives within him; it is his very life; it is thus he has adopted that which is true, and cast forth that which is false. Making a right use of God's gift, "gold," he has now risen from his low estate, and his social relations are in harmony with the law of God. Thus it is that the will of God is his will. Hence all this wondrous change you have witnessed—all this beauty of person and simplicity of dress that has delighted you—all this magnificence without, and simple splendour within, which has astonished you." And as I thought, the great city became indistinct, and a sense of withdrawing came over me, for my desires were towards heaven's glory. But, alas! I was suddenly awakened, and found myself at the window in my old arm-chair, with the night closing in upon the old brick house in one of London's noisy streets, wherein I had resided from boyhood.

JOHN THIMBLEBEY,

Author of the Time-Note Medium of Exchange.

PSYCHOLOGICAL PHENOMENA.

Feilona.

OPENING HYMN FOR CIRCLES.

T. M. SIMKISS.

MAESTOSO.

1 Come, let us join our hearts With lov-ing hearts a - bove, Nor
2 List not to out-ward sound, But ope' your in-ward ears, And
3 A - way with out-ward gaze; Un - fold your in - ner sight; Be -

think of worldly cares While an - gels shed their love, While an - gels shed their love.
heark - en to the hymns Of the ce - les - tial spheres, Of the ce - les - tial spheres.
- hold around us stand, Our guardians cloth'd in light; Oh! bless'd and glo - rious sight!

THIS beautiful little composition, music and words, is the work of Mr. Simkiss, of Wolverhampton, and the only piece he ever produced. The words flowed into his mind without effort, then the air, and afterwards the various parts of the harmony. Mr. Simkiss is an accomplished musician, and believes this composition to have been given him inspirationally.

DIRECT SPIRIT PAINTINGS.

From a number of communications which have appeared in *Human Nature*, our readers are now somewhat familiar with the manifestations of Painting, performed through the mediumship of Mr. David Duguid, Glasgow. He continues to paint, in the trance, pictures superior to any which he has yet produced, but quite a new and astounding form of this wonderful art has been developed of late. We refer to paintings done direct by the spirits, almost instantaneously, while the medium sits quite passive in the dark. We were present in company with Miss Mary Wooderson, London, Mr. Nisbet and Mr. Nicholson, Glasgow, on the evening of October 19, when the following phenomena occurred:—A card, the size of an ordinary envelope, was placed on the table, with prepared paints and brushes. The light was turned out, and in less than thirty seconds, when the light was struck, a landscape, painted in oil colours, was found in the centre of the card. It was about the size of the nail of the little finger, and the details could not be seen to advantage without a magnifying-glass. Another card was identified and placed on the table, and a picture the size of the thumb-nail was produced in less than forty seconds. In both cases, the picture

occupies exactly the centre of the card. There could be no doubt as to the paintings being produced then and there by direct spirit agency—as the paint was wet, and the medium, in deep trance, placed his right hand into Mr. Nisbet's left while the light was out. Another attempt was made, and a full-length portrait of a Persian spirit, who is familiar at the circle, was done in two minutes. It occupied the whole card, and presented abundant evidences of its having been freshly done. Miss Wooderson's clairvoyance testified to the fact that she saw the spirit, Jan Stein, performing the work of producing the pictures. The colours seemed to be transferred to the card instantaneously by one action of each brush. After which the card was heard to fall on the table, and the spirit-hand rapped on the table for the light to be struck. The clairvoyant also saw the shady form of the Persian standing for his portrait. As we are just going to press, full particulars of this wonderful manifestation may be found in the *Medium*. As soon as these spirit pictures are dry they will be exhibited at the Progressive Library. This will likely occur at the first Thursday Evening Reception in this month.

MANIFESTATIONS OF FLOWERS, FRUITS, &c.

For years past none have been more laudably busy in the prosecution of spiritualistic investigation than Mrs. Berry of London. Many remarkable seances have been reported in the *Medium*. We have been favoured with what follows from the pen of a medical gentleman who was present on the occasion:—

SEANCES AT MRS. BERRY'S.

Oct. 12.—This evening there was additional mediumistic power in the persons of Mrs. Guppy and Miss Neyland. Immediately on taking seats, and before a hand was laid upon the table, it rose freely and high in the air, moving in all directions, and in every way short of striking us, finally descending gently to the floor. This was done apparently to let us see the magnetism of the mediums' blended will, and that there was plenty of power under easy control. After this demonstration the taper was extinguished. Mrs. Berry said, "I think we are all of one mind now in asking our dear invisible friends to bring some flowers or fruit." We all assented, and in a few seconds all hands being in contact, we felt flowers falling upon our hands all round the table. By the raps light was called for, and there was upon the table flowers in quantity about half a peck—crysanthemums, stocks, mignonette, convolvulus, all with plenty of stalk, cool, fresh, and damp as with night dew. Having handled and smelt them, and admired, the light was put out again. Immediately, all hands again in contact, Mrs. B. and the other mediums said that flowers were being put about their heads. I was gently beaten in the face with a flower, then one was laid on my head, while a stalk which, while talking, I had broken off from one and thrown aside, was put between my finger and thumb. Presently the signal to re-light the taper was given by the table, and, behold the heads of those named decorated with the flowers arranged

as chaplets and coronals, each one in different style! Before putting out the taper again, we were very freely and repeatedly sprinkled all round with what had the odour of an essence of rosebuds. I shook my handkerchief out before me to receive some, and felt it gently drawn away; at the same moment Mrs. B. and another said their handkerchiefs were taken from their laps. Then there were exclamations by several that they were being covered by something heavy. On striking light, blankets—which must have been brought from an adjoining room—were arranged like bournouses over the heads of three of the circle, while the neck and shoulders of Mr. Herne were decorated with two handkerchiefs and Mrs. G.'s shawl; a flat horse-hair cushion three or four feet square and four inches thick, was ingeniously packed between my neighbour's chair and mine, offering a convenient elbow-rest. Upon searching for her handkerchief, Mrs. B. found it tied in an elaborate symmetrical knot.

When darkness was restored, and all hands being again in contact, a number of apples fell upon the table; Mrs. B. asked for a pear, Mr. H. for a plum; in a few seconds both requests were complied with. The voice of "Bluff Harry" now greeted us, and a conversation was carried on, principally with one of the strangers, referring to a circumstance and a person unknown to any one else in the circle. The voice of the "Sailor" was also immoderately loud, and we were glad when he ceased his ejaculations.

At one part of the seance Mr. Herne was used to make passes over the table and circle, and while he was saying that he could not help making these energetic passes, his voice sounded as if ascending, and one of his neighbours said he had risen into the air; another opposite to him said she felt his boot touch her head. We heard a sound as if he were laid upon the sofa behind her, from whence he presently returned to his seat, seemingly arousing himself from a sleep. I think it was at this part of the seance that Mr. Herne sunk, as if asleep, into the arm of Mr. Harrison, his neighbour; and, a light being struck, in ignorance of this, a deep voice called out, "Put out that light," while Mr. Herne sprang to his feet with an exclamation of pain. Mr. Harrison said that the deep voice sounded as coming from the side of Mr. Herne, who said he felt a tear at his heart. Some magnetic passes from Mrs. B. soon restored him. I observed that I had had for some time a sensation in the arm. Miss Neyland, who was a stranger to all except Mrs. G., and who, among other gifts, has that of spirit-vision, said she saw a spirit standing at my side who showed the name "Robert," and her description of the spirit was accurately that of my son, who bore that name. Mr. Herne, who also has the sight, confirmed and completed the evidence by a more detailed description. Miss N. then described a spirit standing near Mrs. O., who said that the description as to personal appearance and dress was that of her father. By the same medium he made a communication with respect to her mother, who survives. She then described a representation, over the head of Mrs. B., of a child in the arms of five angels. She said the representation faded, and the child then stood by her with something to write with on the table. We heard writing on the table

as if by a metallic point. Mr. Herne said he saw the writing done, in detached letters, by a silver style. From the writing Miss H. read the name of the spirit, the name of a relative, the name of the street in which she departed this life; and as a final test to Mrs. B., the name of the air (Annie Laurie) which was last played in her mortal hearing. Every little proof was correctly given, none present knowing the facts but Mrs. B. Miss N. said she saw quite a number of beautiful spirits watching the proceedings with interest. Mr. Herne said, "Robert is still there." I felt at the same time a flower insinuated into my hand. Miss N. said, "It is Robert who gives you that flower." To Mr. Harrison, who sat the third from her, she described a spirit whom he did not recognise. She said there was a representation of "pens" over his head, symbolical, perhaps, of his profession. "Now," she said, the lady is going to touch you." Mr. H. said that his hand was delicately touched in the centre of the palm.

I am of those who think that the faculties of mediums ought to be developed, cultivated, and made available to the conversion of sceptics; and therefore I am glad to learn that Miss N. is willing to be recognised as a medium by profession. Test mediumship furnishing proof of continued spiritual existence is wanted, and its mediums ought to be supported, not only intellectually and morally by believers, but materially, especially by those who derive a good by its exercise. J. D.

WAS DR. ELLIOTSON A SPIRITUALIST?

To the Editor.

SIR,—I have been informed that doubt has been expressed as to Dr. Elliotson ever having become a believer in Spiritualism; and, as I happen to be acquainted with certain circumstances connected with his being so, I trespass on your space in order to remove that doubt.

I was happy in seeing much of Dr. Elliotson from the commencement of and during his brave combat in defence of the genuineness of the phenomena of animal magnetism—(I always regretted his adoption of the term, mesmerism, thinking the original one so much more expressive of their nature)—and I am quite aware of his utter inability to receive the truth of the manifestations which he witnessed when Mrs. Hayden was in this country, and which he tried to account for by one of the many absurd hypotheses, rife then, but now completely exploded. He consequently became violently opposed to all those who admitted the genuineness of them, and avowed their belief in communication with the spirits of the departed. So strong was his honest disbelief on this subject that, when his friend, Dr. Ashburner, became one of the staunchest advocates of its truth, he broke off all intercourse with him, nor did he hesitate to write and speak of it and him in severe terms, and on the worse than folly of uniting in such a gross imposition on the gullibility of mankind. This continued for some years, until being at Dieppe, Mr. Milner Gibson induced him to join in a seance with Mr. Home, I believe in more than one, the result being that he was firmly convinced, not only of the existence of the spiritual world, but of the power to communicate with the spirits of departed friends therein; and,

with the perfect courageous honesty of his nature, promised to make his convictions known on his return to London. This he did; and I well remember a conversation with him, in which he said, "*What shall I do with my books?*" admitting that many of them were of a kind which would promote a disbelief in the truth he had so happily attained to.

When he returned to London, one of the first things he did was to see a mutual friend of his and Dr. Ashburner's, and to express his regret that "he should have treated such a man in such a manner," asking if the friend thought Dr. A. "would ever forgive him."

On the same morning Dr. Ashburner happened to call on the friend, and, learning the above, immediately went to 37 Conduit Street, and, in Dr. Elliotson's absence, left his card. He had not been long at home when Dr. Elliotson entered his room, with his hands before his face, saying, "Can you forgive me?"

This was followed, as those who knew the man may well imagine, by a perfect reconciliation, honourable in the highest degree to both.

In one of my latest interviews with him, he expressed the great happiness his later convictions had brought him, and looked forward to the life hereafter with calm confidence. The leading characteristic of his mind, in addition to his high intellectual development, was the perfectly honest search after truth. This, when it is perfect, is sure to be rewarded by success, sooner or later.

In his case, on this subject, it was late. May all those, who are equally honest searchers, find it, even if as late as he did!—Yours, &c.

H. C.

MATTER AND SPIRIT.

October 16, 1870,

Hotel Royal, Boulogne, p.m.

SIR,—Since writing to you on the subject of matter and spirit, we have had Professor Tyndall's now famous lecture delivered at Liverpool, to the members of the Association for the Advancement of Science, in which he takes precisely the same view that I have ventured to urge. He says, "Spirit and matter have ever been presented to us in the rudest contrast—the one as all-noble, the other as all-vile. But is this correct? . . . May they not be as two opposite faces of the self-same mystery?" &c. If you print my paper perhaps you will add this or allude to it.—Very sincerely—HENRY G. ATKINSON.

[Tyndall's view is that of Andrew Jackson Davis, enunciated upwards of twenty years ago. Spiritual Philosophy knows nothing of the "vileness" and "nobility" alluded to. Spirit and matter are the opposite poles of the same existence; they must, therefore, present the most striking contrast in the universe. The greater the hiatus the more imperfectly can spirit manifest its inherent properties through its opposite pole. But modern science, *i.e.*, spiritualism, has discovered that there are grades of matter much more congenial to the manifestation of spirit than the matter known to chemists; hence, terrene matter is conventionally termed "gross," when compared with these higher forms of existence.]

PERCEPTIONS OF J. W. JACKSON.

By J. MURRAY SPEAR.

His mind is in a marked sense of the Jovipertian cast. He can with ease pass up into the highest and most celestial state, and with equal ease can descend to the deepest hells. His mind unfolds like the embryo, from the interior to the outer, from death to life, and from life back to death, and from circle to circle, and it moves in spirals.

Up to this time he has never expressed himself. Geology, mineralogy, ethnology, and anthropology, are to him but the stepping-stones to show him the probabilities, and beyond to the possibilities of the human mind. He loves truth, and regards it as the pearl that is above all price, and to get it he would sell the last shirt he had, and would part with the hair of his head to obtain it, and yet he sets no value upon the things he has got, because he sees the ocean of truth that is before him he has not attained.

His power to absorb is enormous. He could take in ten minutes what others would require days, and some minds months, to get and hold. He is most charmingly generative—makes the world think, and knows that the things he says and writes are true. He *sketches* more than he finishes. He cannot tell *to-day* what he may do or think *to-morrow*. Names are of no worth in his sight. He must have the thing, be it with or without name.

—He is not, never was and never can be, his *own* keeper. He is Christ's, and he knows that Christ is God's, and that all are one in God—issue from him, live in him, come round to him. God is to him the Great, *Positive Mind*.

Mr. Jackson will go to the *metropolis* of the world, and will lead it as no other mind can, and from thence he will travel to *America*, where he will find his counterpart and complete his earth-life.—Given through

August, 5, 1865.

J. MURRAY SPEAR.

TO FRANCE.

It shines which the bright charms of Nature adorn
Wake thoughts of delight in the sensitive soul—
If the chivalrous deeds of the brave and high-born
O'er the heart bid the full stream of sympathy roll:
France! then, with *thee* my fond bosom does rest,
For thy scenes with the warm touch of beauty still glow—
For the footprints of Fame on thy cities impressed,
The deeds of thy heroes and patriots show.
When I last saw thee rising above the blue water,
The blush of the morning was over thee cast,
And so bright didst thou seem, Earth's most exquisite daughter,
That I fancied young Freedom had blest thee at last.
O! where could he find a more lovely dwelling
Than mid thy fair cities and valleys so bright,
Where, guardians with purer devotedness swelling,
Or more worthy to bask in her sunniest light?
On thy lap, Land of Beauty! what genius was nurs'd!
What light from thy Poets and Orators broke!
Though the curse* was upon them, to glory they burst,
And the slumbering soul of the nation awoke!

* The exile of Victor Hugo, and many other of France's most renowned sons during the entire reign of the late fallen despot.

'Gainst the hate of the world, penal vengeance, and all
 The most heartless oppression that tyranny knew,
 'Gainst thy own sordid traitors who plotted thy fall,
 The scions of Freedom luxuriantly grew.

Farewell, much loved soil! when the splendours of day
 O'er the verge of the radiant West disappear,
 With thy chivalrous sons my glad spirit will stray
 'Mid the scenes of my childhood to memory dear!

Aug. 15, 1870.

CAROLINE H. MORRIS,

OBITUARY.

DR. BARTER.

St. Ann's Hill, Cork,
 Tuesday, 4th October, 1870.

MY DEAR SIR,—I have the melancholy duty to inform you that all is over with our dear friend, Dr. Barter, who quietly left this world at 7.50 o'clock p.m. yesterday. One of his last requests was that I should thank you warmly for the notice given of St. Ann's in *Human Nature*, for September last, and your active support of the great cause he had at heart.—In sad haste, sincerely yours,

R. GRIFFITH.

This is an announcement which thousands will receive with regret. Dr. Barter was an exceedingly hard working man, and naturally by no means of a robust constitution, though he looked a powerful man. We remember hearing him give an account of his first practical introduction to hydropathy. When he was a young physician he was threatened with lung-disease. He travelled from London to Liverpool in a high fever, and suffering alarmingly from hæmorrhage of the lungs. He felt that his medical art was utterly worthless to him in his great extremity; but, having heard of the wet sheet, he determined to try it upon himself as a last resource. He went out and bought a child's doll, and, calling the hotel waiter to him, he told him he wanted his services for a special duty, at the same time putting a half-crown into his hand. Dr. Barter then took the doll and packed it into his pocket-handkerchief, and then desired the waiter to pack him in the same manner. This was done, and the result was so salutary that Dr. Barter's invaluable life was saved, and his resolution confirmed to follow out hydropathy as a form of medical practice. This event showed the good doctor's weak physical state and his strong inspirational mind. To such a man defeat was impossible. He founded the most magnificent establishment in Britain, resuscitated the Turkish bath, and, in a few years, had it introduced generally into all parts of this country and America. He has now passed to a higher state of existence, where his love of humanity may manifest itself even more extensively than it did on earth.

MR. JOHN SMITH.

WE have just heard of the decease of Mr. John Smith, of Malton, the eminent writer on Vegetarianism. His work, "Fruits and Farina the proper Food of Man," was revised for a new edition, and we hope it will soon find a publisher. Mr. Smith was an intelligent Spiritualist,

and, in every sense of the term, a philanthropist and philosopher. Thank God for immortality and spirit communion, which make such large souls an endless gift to humanity.

REPORTS OF PROGRESS.

EDINBURGH PHRENOLOGICAL ASSOCIATION.

The fifteenth annual soiree was held in the Museum, Surgeon Square, on the evening of the 21st ult., when a full attendance of members and friends sat down to tea. Mr. Clapperton presided, and commenced business by reading a letter from that familiar friend and teacher, Mr. J. W. Jackson, of Glasgow, who was prevented from attending by press of professional duties in a distant part of the country. Mr. Clapperton stated that the society was in a healthy condition; and the number of strangers present indicated that the interest in the science was not abated. He invited such to attend the regular meetings when scientific details were more fully entered into. That was the eighty-second anniversary of the birth of George Combe. The recognition of phrenology by the scientific world had advanced much since his labours commenced. Mr. Clapperton brought forward instances in which certain aspects of the science were endorsed by scientific men of the day, though they sneered at it as a whole. The Henderson Bequest Trustees had just added to the museum a large number of busts and casts from the collection of Dr. Spurzheim. The library consisted of 300 volumes of well-selected works, and these facts were inducements for students to join the association.

Mr. Laing, formerly president of the association, read an ingenious literary paper illustrating the functions of the organs of Conscientiousness, Benevolence, and Veneration. The illustrative personages introduced would make a fine conception for the painter.

Mr. J. Burns, of London, reviewed the present position of phrenology. It had depended entirely on individuals for its development and propagation. Associations had hitherto done nothing for it. A National Association, having its seat in Edinburgh, would unite phrenologists and promote the science. The press should be taken advantage of; while *Human Nature* was overflowing with papers on other subjects, the phrenologists sent in no printing matter. Practical phrenologists should be more warmly recognised. They did more for the popularity of the science than any other agency. No greater demonstration of the importance of the science could be given than the accurate delineation of the character of a stranger. Phrenologists should not be so exclusive and suspicious of each other personally, and of new discoveries and suggestions. In this respect phrenology was unlike all other sciences, in which the discoverer was held up to the admiration of his fellows. Thus it was not yet a liberal science. A college should be founded in which men and women might obtain a phrenological education as an appendage to their other acquirements. A three-months' course in such a school would be of great value to any preacher, physician, or young man entering on life. Then phrenology might be introduced in an attractive manner to the young, in the form of an illustrated and entertaining book, in which the action of the organs could be represented by appropriate woodcuts. The great influence of the science would be felt in teaching the world how to develop each faculty in the minds of the young, and thus supersede the failures, vices, crimes, vindictive punishments, and sufferings of after life. The speaker urged, unless phrenologists and their associations moved forward, and added to their knowledge by a thorough and general investigation of the whole man, the science was bound to sink into effete decrepitude.

Mr. Hart thought that phrenology was making very general and satisfactory progress. Though phrenologists might not be doing so, intelligent society now referred to character in phrenological nomenclature. Respecting right-handedness and left-handedness, he referred to the statement of a mother who said that it was a wonder that all were not left-handed, as children were nearly all nursed on the left arm, so that it appeared there was some instinct leading to the more general use of the right hand. This he attributed to some peculiar development of the right hemisphere of the brain. The speaker deprecated the Women's Rights Movement, and seemed to infer that women ought to be idolised, and train children.

Mr. Smith told some humorous stories, and some singers tendered their services.

THE BRADFORD ANTHROPOLOGICAL SOCIETY commences its work for the winter by publishing the following programme:—

Bradford Anthropological Society — Established 1864. — President—Mr. Councillor Lund; Vice-President—Mr. W. P. Craven and Mr. M. Shepherd; Treasurer—Mr. R. Brown; Secretary—Mr. A. Cross; Curator—Mr. I. Craven; Committee—Messrs. R. Jarvis, R. Peacock, G. W. Spencer, G. F. Onions, and J. Terry. Meet every alternate Tuesday in the Freemason's Hall, Salem Street, at eight o'clock. Subscription—3s. half-yearly, in advance. Ladies, one-half. Programme, 1870-71.—Oct. 4, Inaugural Address.—The President. Oct. 18, "The Phrenological Character of the Poet Robert Burns"—Mr. J. W. Waddington. Nov. 1, "Organic Life"—Mr. G. W. Spencer. Nov. 15, "Instinct"—Mr. Wm. Craven. Nov. 29, "Tact"—Miss Jarvis. Dec. 13, "Historical Sketch of Spiritualism"—Mr. A. Cross. Dec. 27, "The Eye"—Mr. J. Lund. Jan. 10, "The Teuton and the Celt"—Mr. R. Brown. Jan. 24, "Vagaries of Spiritualism"—Mr. G. F. Onions. Feb. 7, "Skulls"—Mr. R. Jarvis. Feb. 24, "Psychology in its Relations and Distinctions from Phrenology and Physiology"—Mr. Hanson. March 7, "Life"—Mr. J. Lund. March 21, "Voluntary Motion"—Mr. G. W. Spencer. April 4, "Reason"—Mr. Wm. Craven. April 18, "Poetry"—Miss Hanson. May 2, "Vagaries of Spiritualism" (continued)—Mr. G. F. Onions. May 16, "Existence of Spirit in Man"—Mr. A. Cross. May 30, A Paper—Mr. J. Hebblethwaite. June 13, "How People Talk, Walk, and Laugh"—Mr. R. Jarvis. June 27, "Development of Species"—Mr. R. Brown. July 11, "Death"—Mr. J. Lund. July 25, "Taste"—Miss Jarvis. Aug. 8, "Sensation"—Mr. G. W. Spencer. Aug. 22, "Superstition"—Mr. G. F. Onions. Sept. 5, Election of Auditors; Books to be returned. "Courage"—Mr. James Craven. Sept. 19, Annual Meeting.

We are glad to see that the society does not ignore Spiritualism. Phrenologists have demonstrated abundantly that it is practically impossible for them to do any good for themselves or the science by advocacy, while spiritualists, with a wider basis and a newer light, are flourishing on every hand. We have ample guarantee in the experience and accomplishments of the Secretary, Mr. Cross, that the subject of Anthropology will be liberally treated, as far as he is himself concerned. We must confess, however, that there is something sinister about the announcements of Mr. Onions. We do not like to see a man with scientific pretensions devote himself to the work of negations. Science

is positive, and demonstrates Error by the light of facts and knowledge. Polemics should be restricted to the sphere of itinerant street-brawlers, who, having no qualifications for teaching, exhaust their energies in making tirades on those who know more than themselves. We are prepared to see the vagaries of spiritualists demonstrated, as they eventually will be, by a deeper insight into psychological laws. If Mr. Onions, however, means to infer that the essential affirmations of Spiritualism are "vagaries," then he evidently has no small opinion of himself, seeing that some thousands of men, quite as accomplished by nature and culture as himself, have accepted these conclusions after long years of patient investigation.

ANTI-VACCINATION.—The Rev. H. J. Allen, of Glenview, East Grimstead, Sussex, has a bill to pay of £31 10s. 10d., on account of the prosecution he has sustained for his opposition to the Vaccination Laws. He will be glad to receive any donation to aid him, or subscribers to his history of the case, now in the press. He has some useful tracts on the subject, which he would be glad to find a market for. Write to him.

POPULAR LECTURES.—In the first number of *Human Nature* we gave a favourable notice of a lecture on Shakespeare, by the Rev. S. E. Bengough, M.A. That gentleman has a few evenings to dispose of, and he would gladly receive calls to lecture to Literary Societies, Mechanics' Institutions, Anthropological or Phrenological Societies, or Spiritualist Associations. We can warmly recommend him to the attention of all. The following subjects will attract:—Lectures by the Rev. S. E. Bengough, M.A., Professor of Elocution at the Crystal Palace—"Shakespeare's Portraits of English Kings. Recitations, with Illustrative Comments." "The Music of Language: explaining the Origin of the Art of Music, and revealing the Secret of Harmony and Effective Writing in Prose and Verse."

J. W. JACKSON, F.A.S.L.—We are much pleased to learn that our talented co-worker and respected friend, J. W. Jackson, contemplates a visit to London during the present month. His contributions to *Human Nature* have endeared him to hundreds of progressive minds; and we are sure there are many in the metropolis who would be glad to meet him and hear his voice. We earnestly hope he will receive a fitting reception, and have some opportunities given him for addressing the public upon the profound questions on which he writes so acceptably. Our readers will, no doubt, find some account of arrangements as they transpire in our weekly contemporary, the *Medium*. We think that literary and scientific bodies, and societies of Phrenologists and Spiritualists could not do better than invite Mr. Jackson to give them a course of his highly entertaining and instructive lectures.

MISCELLANEA.

I BELIEVE that the great realm of life goes on without the body very much as it does with the body. And, there as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from the impending danger.—*Henry Ward Beecher.*

SPIRITUALISM teaches, that, in spite of all drawbacks and apparent retrogression, amelioration is the fundamental law of our being. Were it not so, we could not believe, as we do, in the creative benignity. The deductions, so far as they are in accordance with facts and known psychical laws, must have a scientific import and value. The spirits or spiritual forces, do perpetrate what seem trivial tricks. They tie knots in pocket-handkerchiefs, throw stones, pull the hair of mortals, cuff them, or lift them off their feet; and do many things neither reverent nor dignified. Shall we deny facts, because they puzzle us? Shall we seek to adapt the facts to our pet philosophy and pre-conceived notions? or shall we adapt our philosophy and our notions to the facts?—*Epes Sargent.*

JOHN BRIGHT ON SPIRITUALISM.—While in England I dined with John Bright, when transpired quite an earnest conversation upon the subject of Spiritualism. He said he had witnessed some of D. D. Home's manifestations. They were wonderful. He could attribute them to no cause except it be the one alleged, that of intelligent, disembodied spirits. "But," he added, with due caution, "I do not say that this is so, but, if it be true, it is the strongest tangible proof we have of immortality." It is somewhat remarkable that the endorsers of Spiritualism in England are of a distinct class from those in America. In England it finds its supporters among the nobility, the wealthy, aristocratic and influential class; in this country, among those of the middle order of society. The reason for the difference seems to be that the English classes to which I have alluded have the advantage of independence with regard to their means of temporal subsistence; they can afford to think and speak as they will, to the disregard of the prejudices of others. Not so those whose bread is dependent upon the patronage of others, who are ever fearful of losing caste or losing custom. And, with all our boasted independence, there is much of this feeling in our country. Did you ever hear that our poet Longfellow was interested in Spiritualism? That last year, when at Naples, he attended seances evening after evening? Of course not, for nobody ever knew of his doing such a thing in America. Ah! those Nicodemuses; these weaklings in moral courage!—*J. M. Peebles.*

LEARN TO KEEP HOUSE.—No young lady can be too well instructed in anything which will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of household duties. She may be placed in such circumstances that it will not be necessary for her to perform much domestic labour; but on this account she needs no less knowledge than if she was obliged to preside personally over the cooking-stove and pantry. Indeed, I have thought it was more difficult to direct others, and requires more experience, than to do the same work with our own hands. Mothers are frequently so nice and particular they do not like to give up any part of the care to their children. This is a great mistake in their management; for they are often burdened with labour, and need relief. Children should be early taught to make themselves useful; to assist their parents every way in their power, and consider it a privilege to do so. Young people cannot realise the importance of a thorough knowledge of housewifery; but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to bake and experiment in various ways. It is often but a troublesome help that they afford; still it is a great advantage to them. I know a little girl, who at nine years of age, made a loaf of bread every week during the winter. Her mother taught her how to make yeast, salt and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cakes, or pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her her little housekeeper, and often permits her to get what is necessary for the table.—*Exchange.*

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TO THE READERS OF *HUMAN NATURE*.—At a meeting of a few friends and admirers of Mr J. W. Jackson, it was resolved to take steps to raise a fund for a testimonial to be presented to that gentleman in recognition of his able and valued services as a writer and lecturer on Mesmerism, Phrenology, and kindred subjects. A committee was formed to promote the object for which the meeting was called; and among other arrangements they think that an appeal to the readers of *Human Nature* might well be included, as they feel satisfied that there are many of the readers of this magazine who might desire to testify their respect to Mr Jackson in the manner proposed, as an able and gratuitous contributor to these pages. They have reason to believe that the readers of this magazine include many who entertain sentiments of high admiration for Mr Jackson, as one whose literary ability and professional skill, displayed in a cause which has encountered much opposition, is entitled to some public mark of recognition of a substantial character. Without entering into details, it may be stated generally, that Mr Jackson has devoted the greater part of a long life to the advocacy of, and instruction in, Curative Mesmerism and Phrenology, a work which the readers of a magazine such as this, to whose pages he has, as already stated, been an able contributor, are presumed to be interested in; and the committee think that no apology is necessary in asking their assistance in promoting the object in view.

Subscriptions sent to Mr Hay Nisbet, printer, or to Mr James Burns, publisher of *Human Nature*, will be duly acknowledged.—In name of the Committee,
Glasgow, April, 17, 1869.

C. GRACIE, Secy.